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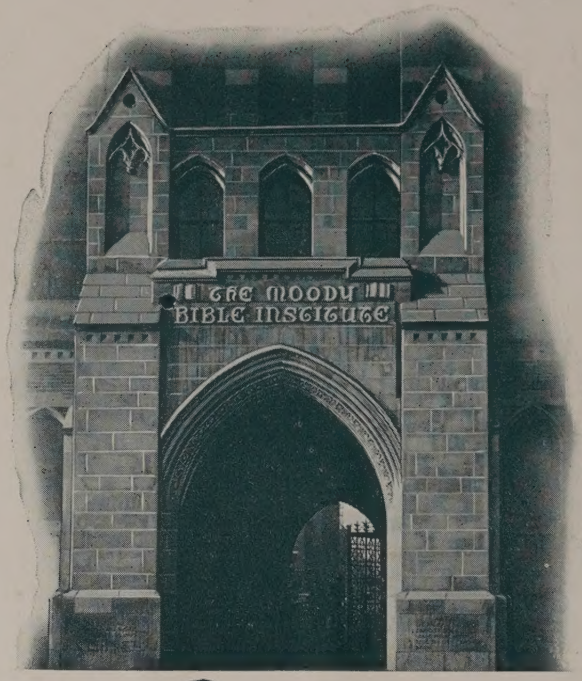

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EDITORIALS

THE VIRGIN MARY

The month of August is the Roman Catholic month of the so-called Virgin Mary. If my phrase shocks, it is because the Roman doctrine of the perpetual virginity of Mary has clouded the thinking of many people. The Protestant doctrine, the evangelical doctrine, which is, of course, the Biblical doctrine, is that Mary was a Virgin at the time Christ was conceived by the Holy Spirit, but that she became the faithful wife of Joseph, and bore him, by natural generation, a family of other children, half-brethren and sisters of the Lord Jesus. It is right that we should recite the Apostle's Creed, saying, "conceived by the Holy Ghost, born of the Virgin Mary." But it would have been well to have added, "later become wife."

This present issue of ETERNITY has been prepared as a small manual on the doctrine of Mary because of the vast propaganda that is about to be made by the Roman Catholics concerning the place of Mary. The year 1950 was declared "holy year" by Rome. The Christian may wonder if that makes the other forty-nine years of the Roman calendar "unholy years"; for 1951 will be just as holy as any other year. We are inclined to believe that 1950, in fact, is a very unholy year in the sight of God, because of the blasphemies that are about to be uttered by the Pope as official doctrine. The climax of Rome's holy year is about to break upon the world. Some observers have thought that the great announcement will be made later in the autumn on what is called St. Peter's day. That may be the day when Rome will declare that the bones of Peter have been found in Rome. We will talk of that in a later issue. We are inclined to believe that Rome will declare on August 15th that Mary is ascended into Heaven and is seated on the right hand of Christ on the throne of God. This day in Rome's calendar is called the Assumption of the Virgin. The entire propaganda machinery of the Vatican throughout the world is about to go into high gear for the purpose of declaring the exaltation of the Virgin to the throne of God as the Queen of Heaven.

NAMES OF BLASPHEMY

We have never been willing to accept the idea that the Roman Catholic Church (or the Pope) is the Antichrist. It is, of course, of the spirit of antichrist but that is a far different thing. The identification of Catholicism with the Antichrist arose during the heated days of the Reformation when any arm or epithet was good. We believe that there are some born again souls in the Roman church, but they are saved in spite of Rome and not because of it. And there are far too many Biblical proofs that the Antichrist is a personage who shall rise in the future to play the role that is outlined for him in the Word of God.

It is significant, however, that the divine view of Babylon the Great is that of the great whore, the mother of harlots (Rev. 17:5). The true church is the Bride; the apostate church in its final form, is the harlot. The two women are evident throughout the Bible. What we are seeing today in the development of Mariolatry in the Roman church is parallel with the spreading paganism of humanistic liberalism in much of the Protestant church. The two streams will flow together some day. The spirit of that ecumenism is in the air already.

History abundantly testifies, as we show elsewhere in this issue, that the pagan doctrine of the sex-goddess, who was worshiped in the various parts of the world under the names of Astarte, Aphrodite, Venus, etc., was introduced into the church during the middle ages under the name of Mary, and that it has taken an increasing hold on the Roman church until it is correct to say that the cult of the earth-mother has superseded the worship of the Lord Jesus Christ in many countries.

Rome is about to declare that Mary, the perpetual Virgin, was caught up into Heaven three days after her death, and that she has been seated at the right hand of Christ ever since, reigning from the throne of Heaven as the Queen Mother of God. The "great whore" of the Apocalypse is said to be full of names of blasphemy. Some of these names have been spoken so often that they no longer strike the ear with the same shock as when they were first heard.

"Mother of God," "Queen of Heaven," "the Immaculate," — these are names of blasphemy indeed when their meanings are understood. But now there are new blasphemies. Not from Franco Spain, not from Latin America, not from Rome itself, do we quote the following, but from pamphlets printed in the United States, bearing the imprimatur of Cardinal Spellman and other prelates. "There is one mediator between Christ and men; the Holy Mother, Mary." Read this in the light of 1 Timothy 2:5 and the blasphemy becomes apparent. Or this: "Mary is the way, the truth, and the life; no man cometh unto Jesus but by Mary." This is the idea that Rome is about to proclaim everywhere.

MARY'S CHILDREN

The scholars within the Roman church have long sought to declare that the words translated *brothers* and *sisters* in the Gospels really mean masculine cousins and feminine cousins. There is one verse in the Bible that they cannot twist, however, which shows that Mary had other children.

The sixty-ninth Psalm is one of the great Messianic utterances of the Old Testament. I do not propose to do your spade work for you. A good concordance and a little time will convince any student that there are many references to Christ in this Psalm. Among these are: "They that hate Me without a cause," and, "For Thy sake I have borne reproach," and, "The reproaches of them that reproached Thee are fallen upon Me."

There are two others, however, which frame one of the most significant verses of the Bible. "I am become a stranger unto My brethren, and an alien unto My mother's children." The fact that this verse is preceded by the phrase, "For Thy sake I have borne reproach," and is followed by, "For the zeal of Thine house hath eaten Me up," is sufficient identification of the speaker. The mind that is surrendered to the Holy Spirit will have no further qualms; Mary had a family of children.

His brothers were, naturally, slow to believe on Him. They wanted Him to operate in Hollywood style, with publicity and show (John 7:3-5). It would appear, since the Lord put Mary in the care of John, that they did not believe until after the resurrection. In Matthew 13:55, 56 we read: "Is not this the carpenter's son? Is not His mother called Mary? and His brethren, James, and Joses, and Simon, and Judas? And His sisters, are they not all with us?" Put all these verses together and we have the true picture of the pure and faithful wife, and mother of the family of her true and real husband Joseph.

RISING TIDE

As this issue goes to press we have received the following letter enclosing an open letter to Pope Pius XII concerning the Assumption of Mary.

Dear Dr. Barnhouse:

As you know the definition of an article of faith is of tremendous importance in the Roman Church. In all probability, the dogma of The Assumption of Mary will be defined as an article of faith on August 15th of this year. I believe that is the plan.

I do not know what you will think of this idea (of the open letter to the Pope). My thought is: "There is a tide in the affairs of men, which taken *at the flood . . .*" There are certain times when we ought to say something— especially in these days when the Roman church is stepping up her program. It is not a bit of good wishing one *had done* this or that.

The point would be for this to be published before the definition of the dogma in question; and I am sending this to you with the thought that you might feel free to publish it in your August issue which would be out as the proposed definition is being made more public.

J. B. ROWELL

Victoria, B. C.

The letter was received after this August issue had been prepared specifically to meet the rising tide of Catholic propaganda on the Mary question at its crest.

Here is an example of the kind of agreement referred to in Matthew 18:19—not a conniving of carnal men, but a common compulsion laid on believing hearts by the Spirit.

NEXT MONTH

Northcote Deck—*Drawing Near to Christ*

F. W. Boreham—*Heaven's Magnificent Extra*

Fred Mitchell—*All Scripture*, a plea for the regular reading of the whole Bible

G. Campbell Morgan—*Power for Service*

Eternity

THE MAGAZINE OF CHRISTIAN TRUTH

Volume 1 AUGUST 1950 Number 5

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DEDICATION

Unto Him that loved us, and washed us from our sins in His own blood, and hath made us to be a kingdom and to be priests unto God and His Father, to Him be glory and dominion for ever and ever. Amen. (Rev. 1:5, 6).

Pray with us on Friday mornings that God may bless and extend the ministry of Eternity to His everlasting glory.

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CRISIS IN KOREA

By DONALD GREY BARNHOUSE

When the page proof for this issue was being read, Dr. Barnhouse returned from Europe and immediately prepared the present article on the crisis in Korea. We took out the meditation by Dr. G. Campbell Morgan to make room for this article, and the Morgan article will appear in the next issue.

The whole world seemed to be caught short. Korea had faded out of the nation's mind. Even the president, as someone remarked, probably thought that Korea was an island off the coast of Florida. It was not quite as bad as that, but it was bad.

The Reader's Guide to Periodical Literature shows that nobody was thinking about Korea when June rolled around. In the first months of this year not more than ten articles on Korea appeared in all of the periodical press of the United States. Three of these were in the weekly bulletin of the State Department and two were in a little magazine called *Vital Speeches.* The *Christian Century* gets one listing for accusing Rhee of attempting to establish a dictatorship in South Korea. *Time* has one listing at the end of spring, a survey of pre-election Korea, under the title "Progress Report."

In the light of recent happenings we may quote a sentence or two from that report. "In South Korea last week close to 2,200 candidates for the new nation's 175-man National Assembly were busily campaigning. From Seoul, *Time's* Correspondent Frank Gibney cabled the report on the U. S.—supported republic as it prepared to hold its first independent general election. Six months ago South Korea, bedeviled by guerilla raids, galloping inflation and the daily threat of invasion from the north, looked like a candidate for the same mortuary as Nationalist China. Now the Republic of Korea looks more like a country on its way to healthy survival.

"Progress has been uneven. The Korean Republic has taken its longest step toward recovery in the military field; in two years it has trained and equipped a first-rate ground army. Much of the credit goes to U. S. Army's Korean Military Advisory Group, which set up an infantry school modeled on Fort Benning, and carved out the elements of seven modern combat divisions."

The report further states: "Already Korean factories are turning out most of the army's small arms ammunition." And still further: "Most observers now rate the 100,000 man South Korean army as the best of its size in Asia. Its fast-moving columns have mopped up all but a few of the Communist guerilla bands. And no one now believes that the Russian-trained North Korean army could pull off a quick, successful invasion of the South without heavy reinforcements."

There is a lot more like this, and just as foolish in the light of the events that took place eighteen days after the date line of *Time's* report.

Rear Admiral Roscoe H. Hillenkoetter, chief of Central Intelligence for the American forces, testified before the Senate Appropriations Committee in such a way as to exonerate our intelligence officers. The reports that were sent in to Washington showed that the Ko-reds had planned the invasion of the South and that the invasion had been ready to move for some months.

First of all, let it be clearly understood that this is not an invasion of South Korea by mere North Koreans. The moral responsibility clearly rests on Russia, for it has not even been a secret that the Northern army was trained and armed by Russia, and not with secondhand Japanese materiel left over from World War II, but with new, up-to-date Russian arms, powerful and effective, and that the Russians are only too happy to see tested under actual battle conditions. We may be sure that movies and stills of every phase of the warfare are being rushed to Russian intelligence in order that the effectiveness of the tanks, guns and small arms may be studied to the utmost. Just as the Spanish civil war was a proving ground for Hitler's arms, so the Korean conflict will be a great laboratory for the Russians if they are able to continue as they desire. It does not make any difference whether the actual command to attack was given by Russians or by their puppets. The moral responsibility is the same in either case. Furthermore, a remarkable dispatch from Pyongyang, capital of the Ko-reds, was published in *Izvestia,* the official newspaper of the Soviet Government in Moscow, on the tenth of June in which the plan of the campaign was outlined, and in which it was stated that the unity of the two halves of Korea had to be achieved by the fifteenth of August, anniversary of the liberation from the Japanese. The Tass dispatch, with the Korean dateline was published under the headline, "For a United Democratic Korea," and left no doubt of the plans that were under way.

The Korean difficulty is a direct fruit of the Roosevelt foreign policy which, during the war, was willing to give almost anything to Russia. Yalta and Potsdam are words that will probably look as bad, in the Roosevelt annals, as the perspective of history draws out to sharper proportions, as the word Munich and all it meant in the appeasement stands out in the history of Chamberlain and Great Britain.

It was at Potsdam that Korea was finally carved in two. The two sides were discussing the division and hours, interminable hours, had passed without any sign of an agreement. Finally, an American Army colonel, whose name seems to have escaped history, suggested the 38th parallel. Almost immediately the Russians agreed, and since the suggestion had come from the United States there had to be the picking up of the check. The matter was settled.

The division had begun as a question of military expedient for disarming Japanese troops by American and Russian forces. Within a few short months the line had become a rigid political barrier that cut across villages, mountains, streams, roads and the resources

of the country. It had no rhyme or reason, and soon became the tragedy of the little country where there were more Christians than in any other mission field in the world, in proportion to the population.

In 1884, the first missionaries reached the ancient kingdom. Almost from the first the work of God was blessed and the Spirit who moves, like the wind which bloweth where it listeth, moved across Korea in real revival. By 1934, at the time of the fiftieth anniversary of the missions, there was a well-established church with more than a million Christians, and a strongly-trained body of ministers who had established the national church on strong lines, despite the Japanese domination.

It was in 1934, at the time of that anniversary, that I had the privilege of spending a month in Korea. Crossing over from Shimoneseki to Fusan, I went, accompanied by my secretary who is now the Rev. Howard W. Oursler, pastor of a large church in Philadelphia, first of all to Seoul, the capital. Here the missionaries of the country, Northern and Southern Presbyterians, Northern Methodists and Canadian United Church groups, in that order of numerical strength, were all gathered together for the celebration, together with missionary leaders from many parts of the world. At the same time there were 600 Korean pastors assembled in the capital, and I had the privilege of addressing these groups and teaching the Word of God before going out over the country to view conditions in the local mission fields.

Geographically I had the privilege of covering the country well, for from Seoul I went to Sorai Beach, summer resort of the northern missionaries, and then to Pyongyang, now the Soviet capital, and from thence to Kongai, a distant outpost in the mountains not far from the Manchurian border, in the mid-north. Then, returning to Seoul, we went by car with the missionary supported by our own church, the Rev. Harold Voelkel, over the mountain pass to the south into the great valley of Andong, and down to the sea, and thence back to the large market town, Taigu, thence to Chungu and down to Chiddi San, the mountain resort of the Southern Presbyterian missionaries. At both of the missionary resorts I had the privilege of Bible teaching for several days, and lengthy conferences with the missionaries concerning their blessings and their needs, and finally, we went all the way to the north, crossed the Yalu river into Manchuria and went on to Mukden for our further travels, spending more than a year in Asia.

In all my memories of travel in all parts of the world there are some outstanding ones that remain fixed in my mind from the month in Korea. The calmness of the landscape, the placidity of the people, the stalwart faith of the leaders, and the evident blessing of God upon the work, all stand out as extraordinary.

The Korean church was so strong that the General Assembly, as early as the end of the 'twenties passed a resolution to the effect that no American or other missionary could come to work in conjunction with the Korean Church without passing an examination in theology given by the national leaders themselves. They were not going to have modernism enter the land any more than could be helped. They were already aware of its inroads, for the Methodist mission had established schools where the liberal theology was taught, and the Methodist church had published modernistic commentaries in translation. The Korean church was probably the strongest missionary church in the world, and the prayers of God's people must be with it in the hour of its great trial.

One or two incidents from the Korean church may reveal the temper of the church and bring some spiritual teaching to us of the Occident. The Korean church believed strongly in church discipline, and there was strict enforcement of Biblical principles in the life of the church. When I was at Pyongyang, where the largest number of Christians was then located, I visited great churches, built of brick, and capable of holding very large audiences. In an American church it would be a simple matter to count the seats, but Korean audiences squat on the floor. On the Sunday that I ministered in Pyongyang there were two succeeding services to accommodate the crowds. The women were seated on one side of the auditorium and the men on the other. It was a sea of white, as all were clothed in white, with the brown faces turned intently toward the pulpit. There were many people standing in the door and outside. Suddenly the leader called upon all to stand for a song and to move forward. This was done, and when they all squatted down again, in what we would call Turk fashion, another hundred or two had been able to enter in the back. When still more appeared in the doorways, the same process was repeated until the people were packed in almost on each other's laps.

I noted at the far ends of the auditorium, right and left, just inside the main doors, raised platforms that had room for a dozen people, but which were about half occupied. I spoke of it to the missionary who was beside me and he explained that those places were for church members who were under spiritual discipline. I asked about the cases and a national pastor gave some details. One church member, a woman, had given work to a servant which forced the servant to be absent from church services repeatedly. The mistress was admonished and was given several weeks discipline, during which she had to be seated in the raised place and report her attendance to one of the elders.

Another case of discipline was explained to me as follows. A certain man who owned rather large rice fields, was fortunate enough to have his land low down in a valley. The rice fields are terraced, and in years of drought the upper fields produce little rice but the lower fields always produce since the water from all the fields trickles down to them. This landowner was an elder in one of the churches, and his contribution to the church funds was a certain amount which appeared to the elders in charge to be a spiritual gift. The following year was a year of drought and the price of rice rose sharply. This meant a sharp increase in income for the elder who had the same amount of rice in both years, but who profited by the rise in prices. That second year he gave the same amount to the

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Matthew Henry, who wrote his great commentary more than two hundred years ago, was a very godly man who considered all things as coming from the Lord. One day he was robbed. His diary records the fact and continues, "Let me be thankful: 1st, because I was never robbed before; 2d, because, although he took my purse, he did not take my life; 3d, because, although he took all I possessed, it was not much; 4th, because it was I who was robbed, and not I who robbed." This may help us to understand a little better Paul's exhortation to the Thessalonians, "In everything give thanks" (I Thess. 5:18).

church that he had given in the preceding year. The elders of the church esteemed that such action showed a lack of spirituality which made him ineligible to rule spiritually in the church. He was, therefore, removed from his office of elder, and given several months of discipline, during which he had to attend each Sunday and sit in the discipline box.

It would be possible to continue with many stories of missionary life and interest, but space and purpose will not permit. These will give an insight into the nature and character of the Korean church and may lead some to pray more earnestly for the believers there who will be passing through the horrors of modern warfare.

The importance of the struggle that has now begun in Korea is to be found in the beginnings of the last wars. A pistol shot at Sarajevo brought on the first world war and ultimately took this nation into the conflict. There are two or three incidents which might be said to have touched off the second war. Perhaps it would be better to say that the European and Asiatic wars were touched off by little incidents that led inevitably to the greater conflict. It was the war on Ethiopia which led to the second world war, and if Italy had been stopped in her tracks, Hitler might not have been so ready to move into the Rhineland, and then to the Sudetenland, Prague, Vienna and Danzig. In Asia it was the incident of the marble bridge in the suburbs of Peking which set off the occupation of China by Japan, without which she would never have moved on Pearl Harbor.

In the light of these facts it is quite right that this nation should move into Korea at once to stop an aggression in its first steps. Do not misunderstand. I do not believe that the third world war is escapable. I believe it is as inevitable as God. For the Bible gives us a clear picture of the future war and of Armageddon. We do not know whether this is a rehearsal for that conflict or whether the wheels must turn many more rounds before the crushing time shall come. But we are certain that it is necessary for men and nations to act in accordance with righteousness at a time when evil manifests itself.

Last January Secretary of State Dean Acheson addressed the National Press Club in Washington on the subject of the "Relations of the Peoples of the United States and the Peoples of Asia." It was delivered to journalists, and dealt with fundamental principles. A paragraph or two has great relevancy to the discussion of the Korean crisis today. The Secretary said:

"Now, let me come to another underlying and important factor which determines our relations and in turn, our policy with the peoples of Asia. That is the attitude of the Soviet Union towards Asia and particularly towards those parts of Asia which are contiguous to the Soviet Union, and with great particularity this afternoon, to north China.

"The attitude and interest of the Russians in north China, and in these other areas as well, long antedates Communism. This is not something that has come out of Communism at all. It long antedates it. But the Communist regime has added new methods, new skills and new concepts of the thrust of Russian imperialism. The Communistic concept and techniques have armed Russian imperialism with a new and most insidious weapon of penetration. Armed with these new powers, what is happening in China is that the Soviet Union is detaching the northern provinces of China from China and is attaching them to the Soviet Union. This process is complete in outer Mongolia. It is nearly complete in Manchuria and I am sure that in inner Mongolia and in Sinkiang, there are very happy reports coming from Soviet agents to Moscow. This is what is going on. It is the detachment of these whole areas—populated by Chinese—the detachment of these areas from China and their attachment to the Soviet Union.

"I wish to state this and perhaps sin against my doctrine of non-dogmatism, but I should like to suggest that this fact that the Soviet Union is taking the four northern provinces of China is the single most significant, most important fact, in the relation of any foreign power with Asia."

Mr. Acheson then goes on to show that the American policy would be one of wait and see, because Russia's

(*Continued on page 53*)

GLOSSARY OF ROMAN TERMINOLOGY

ASSUMPTION OF THE VIRGIN MARY. This doctrine teaches that upon her death, Mary's body was taken up directly into Heaven. The feast of the Assumption has long been celebrated on August 15. This is the doctrine which is now being promulgated as a dogma.

DOGMA AND DOCTRINE. Doctrine implies acceptance of a principle as taught by a body of believers or of adherents to a philosophy, a school, or the like. Dogma implies a doctrine that is laid down as true and beyond dispute. In the sense in which "dogma" is used in the Roman church it is an opinion which develops into a truth, and then a teaching, which finds its source either in the Bible or tradition, which then receives the authority of the church.

IMMACULATE CONCEPTION. This doctrine, which became a dogma in 1854, has nothing to do with the birth of Christ directly, but concerns that of Mary. The Roman Catholic Church teaches that in the first instant of her conception she was preserved from all taint of original sin.

PAPAL INFALLIBILITY. This doctrine applies only to the teaching ministry of the Pope and under these four conditions: 1. The statement must be publicly taught. 2. He must be speaking in the role of pastor and teacher and the teaching must deal with faith and morals only. 3. The statement must be the last word on the subject, spoken with finality. 4. It must command the internal obedience of the faithful. Under no other circumstances does the Pope speak infallibly.

PROMULGATION. From the Latin, "promulgation" is the posting in public of that which has been agreed upon privately. That which has been promulgated becomes the official policy or belief of the church.

VIRGINITY OF MARY. The Roman church teaches that Mary was a perpetual virgin, not only before the birth of Christ, and not only that she had no other children, but that she remained a virgin during and after His birth.

WORSHIP AND VENERATION. The church teaches that worship has several stages: honor to the saints; superhonor to the supereminent saint, Mary; and worship which belongs to God. This is an academic distinction. In practice, in the minds of the people, Mary receives the highest worship, due to the fact that they are taught that only through her can people get to God.

TRADITION. Tradition is comprised of all things that the church recognizes as truth which came from the early fathers of the church, and any other matter which has been officially accepted by the various church councils.

THE VIRGIN

LOST AND FOUND

A LETTER FROM A PROTESTANT RESIDENT OF COSTA RICA

Early in May thieves broke into the basilica of Cartago, Costa Rica, murdered a guard, and stole the five-inch image of Costa Rica's patroness, Our Lady of the Angels, along with gold and jewels valued at $185,000. The disappearance of the image plunged the country into mourning. Some took comfort in the revival of a legend of a colonial loss and reappearance of the relic.

The FBI sent an agent from Washington to assist in the search for the image. After he had gone over the premises with a magnifying glass and fingerprint equipment, the basilica was turned over to cleaners in preparation for next day's Mass.

One of the cleaners found the statuette hidden above the pulpit. The populace celebrated with skyrockets, the Archbishop with a Mass, but the murder is still unsolved and the gold and jewels still missing.

ETERNITY brings its readers a first hand account of the public reaction to the disappearance and restoration of "The Most Sacred Little Black One." The letter which follows was written to the Editor by an old friend who has long been a resident of Cartago, Costa Rica, where the so-called sacrilege took place. It bears the date May 21, 1950.

I think a few lines from a witness of the effect of the "Sacrilege" described in this week's *Time* may interest you.

I have lived in this town thirty years and have repeatedly heard the legend and seen the glass cases of gold and silver objects given by votaries. In 1936 I saw the most pagan exercises concerned with the crowning of the image. I remember also when by act of Congress the Virgin of the Angels was chosen as Costa Rica's patron saint. This last mentioned act connects the adoration of the image with patriotism.

The image was lost for exactly seven days. Three of these were of mourning and afterwards houses and establishments put crepe in their windows. Public schools were half conducted; much of the time of classes was given up to recited prayers or other religious exercises.

The church from which the image and jewels were taken was closed, thus proving that their worship had been of this stone, and that in its absence no worship was possible.

I suppose next week *Time* will report the "finding" of this stone in the church itself. (Editor's note: See *Time*, May 29, for its account of the "discovery.") The detectives are complaining that they were not allowed to enter the church or the priests' house. One of the speakers over the radio immediately after the "find" was so sincere as to say "and so she has been here all the time!" But later it seemed to be agreed that the stone returned by miracle. "Now, nobody can ever doubt her miraculous powers again!" exclaimed one speaker. There could be no doubt of the emotion of the people. Men were seen weeping, tears wet the radio announcements!

Our Lady of the Angels
"The Most Sacred Little Black One" which tradition says was given by the Virgin to a Negro slave girl at the site of the basilica in Cartago, Costa Rica, more than three hundred years ago. This is Costa Rica's most venerated relic and patron saint.

Here are some of the expressions I have heard by radio in the past week. I noted them at the time. "We will seek for her as sons for a mother." Restore "our dear queen of the angels to her most holy throne." "Tears of blood." "Our most loved little black one." "Our heavenly queen." One man said she would soon be restored to "the great altar where we have always adored her." One man broke into original prayer to the image, concluding, "we shall always be praising thee." The expression "thanks to God" was very common, no one seeming to think it incongruous to thank God for restoring the idol to them!

Costa Rica has some reputation for being the most enlightened of the Central American republics, but one who sees this black paganism in her heart doubts the enlightenment.

The small group of earnest evangelicals have had new opportunities for testimony as recent events have called for separation. Some of our homes were searched, the chapel censorily glanced over. But the priest demanded that Protestants be not blamed for the "desecration," for they "observe religion better than we do!"

Mary, Most Blessed

In articles elsewhere in this issue, the teaching of the Roman Church as regards Mary appears. It is the purpose of this article to portray the life of the Virgin as painted by the evangelists of "the Gospel of God."

Mary, the mother of our Lord, has suffered much at the hands of Christendom. Undervalued by Protestants, overestimated by Catholics, she has been robbed of the place the Bible has given her.

Scholars, whether they be Roman or Protestant, agree that the only factual data on the life of Mary is to be found in the four Gospels. This is the teaching of every Catholic document, ancient or modern. Consult the Catholic encyclopedias, pick up a tract on "Mary, Queen of Heaven" in St. Patrick's, and invariably you will read something to this effect: "All we know historically about the Virgin Mother of our Lord is to be found in the four Gospels. More about her must be left to tradition and the imagination." In fact, there are those in Catholic scholarship who are willing to admit that the unique personality of Mary, as developed by the Church, needs not the aid of history to establish her integrity.

We turn, then, to the four Gospels in order that we may see Mary, the mother of our Lord, in her Biblical setting. This should enable Protestants to have a true appreciation of the "blessed above all women." This Biblical picture of the Virgin should enable all Catholics to see, as do their scholars, that all that the Church teaches concerning Mary is the result of mystical sentimentality which has lost its sense of historical honesty.

In turn we shall discuss the following references where Mary figures in the Gospel narratives; Matthew one and two, Luke one and two, John 2:1-11, Matthew 12:46 with Mark 3:21-35, John 19:25, and Acts 1:14.

In the opening chapters of Matthew and Luke we have the record of the nativity of our Divine Lord. Needless to say, Mary is the heroine of this record. Matthew gives to us the outward events surrounding this divine event. Luke, with the precision of the physician, gives to us the inward reactions of Mary as she gives birth to Jesus Christ. Both evangelists agree in their portrayal of Mary as a humble, pious Jewess, whose thoughtful silence commends her as a fit channel for so momentous an event. Unassuming, she receives the news of her great ministry with joyful reverence.

Matthew, in chapter one, introduces Mary to us through Joseph. After giving us the genealogy of Jesus by way of Joseph, who is spoken of as "the husband of Mary," he records how Mary is found with child before she and Joseph come together. The fact could have proven very embarrassing, but we see Joseph's regard for Mary in that he planned to remove her from the public gaze. The message comes to him, however, that this particular phenomenon is of God: that she, a virgin, is to bring forth a Son, God incarnate, as the name "Emmanuel" suggests. His name is to be called Jesus for He is to save His people from their sins. This child of Mary is conceived of the Holy Ghost. Mary brings forth her first born son.

In the light of Catholic dogma this passage is interesting. Jesus is "the first born son," which implies one among several. Catholic doctrine would insist that Mary had no other child. Matthew records the work of this child. Jesus is to "save His people from their sins." In view of the fact that in Roman theology Mary is the pre-eminent one to whom one goes to get to Christ, it is interesting that here Jesus alone is pictured as the Saviour, and nothing is said of the part that Mary is to play in salvation. It would be logical to suppose that the heavenly messenger would have revealed to Joseph not only the work of the Saviour, but also the office of Mary, the mediatrix, if mediatrix she were to be. Nothing is said, however, which leads us to believe that Mary has anything whatsoever to do with salvation.

In Luke 1:26-38, we have given to us the announcement to Mary of the coming birth of Christ. Luke pictures her as the espoused of Joseph. He unfolds to her the position that her child, God's Son, will have. A careful study of this passage shows that Mary must have been a humble Jewess, unacquainted with such promised events. She questions how the birth is to be brought about. She ponders the details in her heart. She submits to the Word of God. Are these reactions fitting Rome's "Queen of Heaven"? If Mary had been raised to divine status at her birth in order to be prepared for the birth of her Son, why is she so startled now? Why does she ponder these events as though she had never heard of them before?

Luke, the psychologist-physician, surely painted in the wrong details for the "Queen mother" who knew all

THE MAGNIFICAT

My soul doth magnify the Lord.

And my spirit hath rejoiced in God my Saviour.

For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

For he that is mighty hath done to me great things; and holy *is* his name.

And his mercy *is* on them that fear him from generation to generation.

He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from *their* seats, and exalted them of low degree.

He hath filled the hungry with good things; and the rich he hath sent empty away.

Luke 1:46-53

along what was to take place. His portrayal of Mary will not meet the specifications of Catholic credulity. Luke gives to us a humble maiden of Adam's race, of Abraham's seed, of David's line, who one day learns that she is highly favored of God in that she is to bring forth the Messiah. The angel bids her not to be afraid (v. 29). Not yet having entered into marital relations with Joseph, Mary naturally asks "How shall this thing be . . ." (v. 34). After the miraculous details are given, we have Mary's humble submission. "And Mary said, 'Behold the bondslave of the Lord, let it happen to me, according to thy word'" (v. 38). She was no proud Queen preparing for a son; a humble virgin, willing to be a slave in order to do God's will. In verse 29 of this chapter we read: "And when she saw him (Gabriel), she was troubled at his saying, and cast in her mind what manner of salutation this should be."

Surely these reactions are unfitting the Mary of the Romanists. The Queen of Heaven would never be troubled by an angel. The "Mother of God" would not need to ponder the message of Gabriel. She would be waiting for it. But Mary of the Bible, did not know, she was surprised and pondered all that was said to her. It was natural for her to be troubled by the supernatural.

Before we leave this passage we should examine verse 35, which reads: "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore also THAT HOLY THING which shall be born of thee shall be called the Son of God." Here is "the power of the Highest"—possibly the Divine Son awaiting His incarnation, and the Holy Ghost brought together, Deity about to enter humanity. But note the expression "that holy thing." If the adjective "holy" modifying "thing" is not to contrast "the holy thing" with "unholy Mary," what is the force of Luke's statement. This view is in keeping with the overall picture of the evangelist, and is consistent with the testimony of Mary herself. There is no hint of her immaculate conception here. Mary was inherently sinful, the miracle lies in the fact that a holy thing can come from her.

Why is Mary great? Because she is the "mother of God"? In the following passage Elisabeth, whom Mary visits, gives the answer (vs. 39-45). After hearing the announcement of the angel, Mary goes to visit her cousin Elisabeth. On greeting her, Elisabeth gives to her a salutation of great joy. In the greeting she testifies that she shall be called blessed for giving birth to the Saviour. However, it is not as mother of the Son that Mary is great. Elisabeth says: "And blessed is she THAT BELIEVED; for there shall be a performance of those things WHICH WERE TOLD HER from the Lord" (v. 45). Mary is greatly blessed because SHE BELIEVED THE WORD OF THE LORD.

We come now to the heart of our story. What does Mary herself say as to this great event? In her own personal testimony as found in Luke 1:46-56, popularly known as "The Magnificat," from the Latin word which begins this testimony, we have two important verses. "For He that is mighty hath done to me great things, and holy is His name. . . as He spoke to our fathers, to Abraham, and to his seed forever (vs. 49, 55).

Did Mary regard this great happening to her as a result of her being especially virtuous? No indeed. Her first concern was that God was faithful to His promise—to what He had written. That was the important thing. And only by grace was she the chosen channel to fulfill the promised Word.

In Matthew two, we have the account of the wise men bringing their gifts to the Christ-Child and before their presentation they fall down and worship Him. Matthew also describes the wrath of Herod which causes the family to flee to Egypt and then to Galilee. Mary is pictured with the child. We must turn to Luke for more intimate details concerning the birth of our Lord.

In Luke 2:1-7, the facts are given that through a decree of Caesar Augustus there was a taxing of all the citizenry which made it necessary for Mary and Joseph to make the trip to Bethlehem of Judea, their native city. Being great with child Mary makes the long trek and at Bethlehem gives birth to our Lord. Luke, as Matthew, says, "And she brought forth her FIRST BORN SON . . ." (v. 7). Finding no room at the inn they find a manger where is laid the Lord Jesus. Upon the great news, the shepherds come to visit Mary, Joseph, and the holy Child. Did the shepherds worship, or even venerate, Mary? They did not! Did Mary expect adoration? She did not! Consistent with her humble character, we read: "And Mary continually kept with her all these words, having cast them about in her heart" (2:19).

In the remaining verses of the chapter further details enhance the simplicity of our heroine. Commenting on the required sacrifice to be offered when a child is born, we read: "And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons" (v. 24). Under normal circumstances a lamb was required (Lev. 12:8). The poor were permitted to offer turtledoves. Not a rich, bejewelled queen here, but a humble mother who knew deep poverty. At the temple, Simeon, in his great "Nunc Dimitis," extols the exploits of the child. And we read: "And Joseph and His mother were continuously marveling at those things which were being continuously spoken of Him" (v. 33). They were absolutely amazed. They had not heard the like before. In simple faith they enter into this new experience with great wonderment. How natural! Mary Imagined would never have acted thus.

Years pass by, the boy Jesus is twelve. He is at the temple with His parents. After the passover feast the parents begin their journey homeward. Each, thinking Jesus is with the other, does not miss him for several days. After looking everywhere for Him, they return to the temple. There is a colloquy between our Lord and His mother which is very interesting. In the Greek we read: "Having seen Him they were panic-stricken, and she said to Him, did His mother, Child, why have you done this to us thus? Your father and I seek you, being in anguish. He said to them, Why do you seek Me? Do you not know that in the things of My Father it is necessary for Me to be?" (Lk. 2:48, 49). It is not the mother's child who speaks, it is the Father's Son. She addresses Him, "Child." His answer relates Him to the Father. Does this not suggest to us that the "business of My Father" has nothing whatsoever to do with Mary? Our Lord held His mother in great respect as seen by His going with them to Nazareth. But, as to His work of salvation—the Father's business—He made it clear that she had no part in it. And Mary herself, though not understanding fully the words of her child, consistent with her humble piety, in silence meditates upon His word, for again Luke writes: "And His mother kept keeping closely all the words in her heart" (v. 51).

The next instance of Mary's appearing in the Gospel record is at the opening of our Lord's ministry. It is at the wedding in Cana of Galilee. Mary was a guest. Jesus was invited with His disciples. During the course of the festivities the wine ran out. What to do? We read: "And the wine having run out—having fallen short of the required amount—she says, does the mother of Jesus to Him, "Wine they do not have!" And He says to her, does Jesus, "What is it to you and Me, wom-

(Continued on page 63)

TOMORROW

Current Events in the Light of the Bible

SPAIN: Land of the Virgin Mary

I STOOD recently in the airport of Madrid, early on a beautiful morning in May. The air of that mountain plateau was fresh and the sun bathed the treeless plains with beauty. By chance I stood near a gentleman who had the appearance of the Spanish aristocrat. He was taller than most of the Spanish, was richly dressed, carried himself with dignity, and held in his hand a leash which was attached to the collar of a very beautiful dog, a caniche, beautifully groomed and with its hair finely cut. My attention was first attracted to the man by the dog, and I happened to hear him say to one of the porters, "Go into the airplane and reserve a place for me about three seats from the back on the side where there are two seats." He spoke, of course, in Spanish, and the workman immediately departed to do his bidding.

A moment later we approached the gate through which we were to pass to enter the airfield itself, for the short walk to the plane which was to take us to Barcelona. The gateman who examined our tickets spoke to the man in a sharp voice, "It is forbidden to take the dog into the airplane." The man looked straight past the employee with that air which is possible only in a man who has been brought up to consider that he belongs to an aristocracy and that menials are the dust of the earth. He walked straight on to the airfield and I followed him, a step or two in the rear. We reached the foot of the stairs leading to the plane where we gave up our gate passes. The man who collected these took the pass of the man with the dog, saying, "The dog may not go into the plane." Once more there was the haughty toss of the head and the look that saw nothing that was not in the desire and will of the man who looked. He climbed the stairs, entered the plane, took the seat that the workman was holding for him, handed the man a tip, and sat down with the dog between his knees.

I took the seat just behind the man and the rest of the passengers filled the plane. The steward gave the order to fasten our seat belts, and a moment later the crew entered the plane. The pilot, with three large bands of gold braid on each arm, stopped for a moment by the seat of the man in front of me and said, "The dog may not ride in the plane," and having spoken continued smartly on up the aisle to the pilot's cabin. A few seconds later he was followed by the co-pilot who stopped and spoke sharply to the man, saying, "It is prohibited for dogs to ride in the plane." He then followed the pilot forward, and a moment later we heard the first of the engines being started. The steward was taking the coats of the passengers who were seated forward, and a moment later came to our level in the cabin. "Ah, Senor! You have a dog, and it is not permissible for dogs to be in the plane." The man had preserved a silence to all the employees who had any rank or position, but now, to this servant, he lashed out with a phrase that might be translated, "You have enough to do to take care of coats. Don't mix in my affairs."

The last scene was about to be played. The stewardess came to him and said, "Senor, since it is not permitted for dogs to ride on the plane at all, at least permit that I take him back and tie him in the rear section." Once more there was a sharp word of disdain, and the flat statement that the dog would remain where he was.

The Meeting Hall of the Plymouth Brethren in Madrid on the night of its opening.

The same hall wrecked by Catholic students.

The plane rose and we traveled for an hour and forty minutes high above the fields and the mountains, finally came in sight of the Mediterranean, and circled down for an easy landing at the Barcelona airport. I left the plane before the man, who followed me across the field toward the building, gave the dog and a brief case to a uniformed chauffeur who had come bowing to him, and followed him to a large automobile which soon started down the highway towards the city.

That dog is a perfect illustration of the Protestant church in Spain. It has absolutely no rights; it is frequently told that it is illegal; it is warned of its transgressions; and it continues to move to its destination. For example, it is absolutely against the law for the Protestants to have schools in Spain. In Madrid there is a theological seminary with four professors and twelve students, which functions regularly with the full knowledge of the authorities, though it is strictly forbidden to exist. (Incidentally, two of the professors are fundamental and two are very liberal, and the seminary is supported by funds from leading Protestant denominations in the U. S., through the ministrations of the Federal Council of Churches.) At Barcelona the Baptists have a Bible Institute with a full faculty, including one American teacher, and a full complement of students, about twenty at present. These schools are periodically visited by the police. The latter examine the identification cards of each student, take copious notes, ask questions and depart. The schools continue without interruption. The dog may not travel, but he gets where he is going.

It is not permitted that Protestants should publish any magazines, papers or books without the express permission of the government, which is *never* given. But the books and magazines and papers continue to appear. I have in my hands a New Testament, *Version Reina-Valera,* printed in Madrid in 1950 and on sale at five pesetas—twenty cents—in Spain. On the title page there is the name of the publisher, "Sociedad Biblica Britanica Y Extranjera,"—British and Foreign Bible Society, and the address of the society, "Flor Alta 2, Madrid." But the reverse of this page, where there should be found the address of the printer and the permit of the state, is blank. Nowhere in the book is there an indication of where the Testament was printed. It is prohibited that the dog ride in the plane. But there he is. And here is the New Testament.

I have in my hands the latest number, May, 1950, of a monthly publication, "Carta Circular a Los Evangelicos Espanoles." It is number 67 of its series, which would indicate that it has appeared for about five years and a half. It has 24 pages, and the title block shows a relief map of Spain in the middle of a very dark ocean, but with a sun rising over the peninsula. The sun stands between the words for "Evangelicals" and the word for "Spanish." The magazine is forbidden, and its editors, who sign their initials to the articles are known; they are warned from time to time that the publication is illegal, but the publication continues to be printed and circulated. It must be given out in Protestant meetings, for it would be destroyed clandestinely in the post offices if it were sent by mail unless it could be sent in a blank envelope, and not too many copies at a time. For if a Protestant took a thousand envelopes to the post office at once, one would be opened, and if Protestant material should be found, all would be destroyed. That is part of the game. We tell you that the dog can't ride, and if you should be fool enough to go away and leave him alone, an employee could take and tie him in the baggage room, or could, conceivably, dump him off the plane. But as long as you stay with him he travels.

In this monthly paper there is a most interesting letter, covering four pages, addressed to General Franco, and signed by the heads of the Spanish Protestant Church. After setting forth the fact that they have tried again and again to have interviews with men of cabinet rank to seek settlement of Protestant problems, they ask for a personal interview with Franco, saying that a verbal exchange could settle many of the problems that arise for the Evangelicals of Spain. They point out that the official figures given by the Spanish Government that the Protestants count only 2,000 members in Spain are far short of the reality, and that there are more than 2,000 in the province of Barcelona alone. (As a matter of fact there are closer to 20,000 Protestants in Spain.)

The leaders proclaim that they are good citizens and should have their elementary rights respected. They set forth several requests which show, in no small measure the true state of the believers in Spain. The first request is for a set of precise rules permitting the opening or the reopening of halls which are definitely set apart for evangelical services without the necessity of constant reference to underling officials. The second request is for guarantees that will permit the worship and services of evangelical groups without hindrance or molestation. The third request is for the right to hold services with the previous knowledge of the authorities in private houses in all localities where there are no other places for services. The fourth is the request for permission to print Bibles, hymn books, and other devotional and theological works, for distribution among

Protestants and for use in the various churches. The fifth request is one for the reopening and establishment of private day schools for the children of evangelical families. The sixth is a request that there be a respect for the consciences of evangelical students who attend schools run by the state or by private individuals. Seven, a guarantee for the permission to have civil marriages when requested by the evangelical churches. Eight, the right of evangelicals to receive public charity when necessary without conditions, expressed or tacit, that would be impossible for them to fulfill without violation of conscience. Ninth, a request for the abolition of the necessity for evangelicals who are under military or penal jurisdiction to attend Catholic religious services, and the right for such to receive spiritual help from their pastors. Tenth, a demand for the security of burial of Protestant dead with religious services at the moment of burial in the civil cemeteries, and where civil cemeteries do not exist, there shall be an absolute guarantee of a place where evangelical dead may be buried with a minimum of decorum and in a place that cannot be profaned.

The above letter was sent to Franco on the 5th of February. On the 16th of March a letter was received from the civil offices of Franco, signed by the Marquis de Huetor de Santillan, which I have seen, and of which the following is my translation; "My very distinguished sirs; In reply to the letter which you have addressed to His Excellency, the Chief of State, with reference to the evangelical movement and the freedom of worship, I must inform you that I have been directed by the Minister of the Interior to forward to you a copy of the official circular covering your questions, which has been sent to the governors of all the provinces, and you will find this copy enclosed. Yours very truly."

A corner of the wrecked hall.

The circular bore the date of February 23d, 1948, and was the same old runaround that the churches have known for several years. There are a few words that can be shown to the foreign press as the apparent granting of liberty, and a few phrases that effectively remove all freedom of faith throughout Spain.

Let us look for a moment at some of the requests made by the leaders of the evangelical bodies in order to see what the course of life in Spain really is for those of the Protestant faith. The first request, asking for precise rules concerning the halls, arises from the fact that there are no such rules. The largest in number of the various evangelical groups in Spain is that of the Plymouth Brethren. They have about sixty meeting places throughout Spain. The largest hall in Madrid available for the use of evangelicals is the hall of the brethren in Trafalgar Street. The pictures shown herewith are of that hall. Before describing them let us tell the story of the hall.

The brethren built an apartment building several stories high over this hall. Several weeks before opening their services they sent an announcement to the police that they intended to give up the smaller hall where they were worshiping, and would hold services in the new hall beginning on a certain date. The police informed them that they did not have permission to hold such meetings in such a place and that they were to await the permission. If the Protestants had obeyed, the permission would never have been given, and, of course, it has not yet been given, though three or four years have passed since that time. On the day that the meetings were to be held in the hall for the first time, a policeman arrived in the morning with a typewritten order that no meeting was to be held until permission had been granted. Mr. John Biffen, the leading brother

(*Continued on page* 61)

The hall as it now appears after restoration.

The Cult of Mary

By KARL VON HASE

The history of the growth of the worship of Mary by the Roman Catholic Church

At the head of the saintly host the Virgin Mother of the Lord took her place according to the Roman Catholic Church, as one to whom, according to the theological definition of her popular worship, there is due an exceeding veneration, *hyperdoulia*. Her virginal conception of the Divine Son was set forth in the first chapters of St. Matthew and St. Luke. Inasmuch as He, the second Adam, the Father of the redeemed human race, was contrasted with the first Adam, it was an obvious thing to place Eve and Mary over against one another. St. Irenaeus had said: "The human race became subject to death by means of a young woman; by means of a young woman it is delivered." As it became the fashion to consider Mary as the ideal of the female sex, accordingly in an age and Church where virginity was held in the highest estimation as a bodily virtue, it was necessarily maintained in an unqualified manner with regard to her, contrary to every law of nature. Thus the belief that even through the Divine Birth any change in her condition took place, or that our Lord afterwards had brothers and sisters, was impugned as foolish and heretical as early as the fourth century. That happened which must happen where undue weight is laid upon any matter connected with our nature. Thoughts intended to do honor to their object, yet indecorous in their character, dealt with and disclosed matters which otherwise nature and custom veil in silence.

When in the fierce conflicts of the fourth century the Church came to be conscious of what it meant by recognizing a perfect divine nature alongside the human one in the Saviour, it became customary without much consideration, and in language which carried with it the yet fresh recollection of the Mother of the Gods (Cybele or Rhea, in Greek Mythology the wife of Cronos [Saturnus]) to term Mary "her who bare God." Nestorius, Patriarch of Constantinople, set himself against this. "Has God," said he, "a mother? Then is paganism to be pardoned for introducing a mother of the gods, and St. Paul is a liar, who said in speaking of Christ's Godhead that it was without father or mother or descent (Heb. 7: 3). Let us cease to call Mary her who bare God, that we be not tempted to make her a goddess, and so become pagans." At this point the sermon was interrupted by the shout, "That is atheism!"

Since that time the just conception of the relation of the two natures of Christ appeared to be affected by the glorification of Mary. Hitherto He was represented as the good Shepherd, who is carrying home the lost lamb, as the Teacher of the world in the midst of the apostles, or as the Redeemer of the world upon the cross; now it became customary to represent Him as the Divine Child in the bosom of the Virgin Mother. Poetry and bad taste vied with one another in her glorification. In Constantinople Proclus the presbyter preached to this effect against his Patriarch: "The Holy Mother of God and Virgin had summoned us together here; she, the unsullied robe of virginity, the spiritual Paradise of the second Adam, the workshop for the fitting together of the two Natures, the bridal chamber where the Logos affianced himself to the flesh, the living bush (reminding us of the literal one of old Exod. 3:2) unconsumed by the burning pangs of the divine birth, the light cloud bearing Him who is above the Cherubim, Maiden and Mother, Virgin and yet Heaven itself, the sole bridge connecting God with men, the awesome loom which yielded the incarnation, upon which the robe of the union of Natures was woven in unspeakable fashion, where the Holy Spirit was the Weaver, the power overshadowing from above the spinner, Adam's original substance the wool, the flesh of the unsullied Virgin the woof, the immeasurable grace of the body that bare the burden the weaving frame, and the saying which found a passage through the ear the artificer. Who has seen or heard a thing such as this, that God, though infinite, dwelt in a human mother; that the body of a virgin was not too narrow for Him whom the Heaven cannot contain (Acta Concilii Ephes. Part I, ch. 1. H.)?"

A fancy which half-unconsciously pictured to itself the God-Man merely as the masculine element in the Godhead, brought about the exaltation of the Mother of God as the female element in the conception. Hence came the desire (which soon developed into an assertion) that the miraculous circumstances attendant upon the birth of her Divine Son should have their complete counterpart in herself, so far as the necessary differences of human origin and sex permitted this. In the apocryphal Gospel of the Childhood her birth also is announced by an angel to her aged mother Anna, and all the miraculous surroundings hold good from the first for the future mother. Among anonymous writings towards the end of the fourth century, and in one ascribed to St. John, her assumption is related. Another tradition, however, told of her death (*dormitio*) in the midst of the Apostles. A reconciliation between the accounts was effected by saying that when she died the Apostles placed her in a tomb covered with flowers, and that, while they gazed, she was lifted out of the sepulcher by a host of angels, and borne up to Heaven—at once a resurrection and an assumption.

Karl von Hase was Professor of Theology in the University of Jena for fifty-three years, 1830-1883. This article is a reprint of the third chapter of the second volume of his **Handbook to the Controversy with Rome** an evaluation of which will be found on page 29 of this issue. Von Hase wrote this chapter on the cult of Mary when the dogma of her Immaculate Conception had recently been proclaimed by the Roman Catholic Church. The latter part of the article is largely concerned with this dogma and the history of its promulgation.

But not till the Middle Ages did she become, owing to the old German chivalrous feeling of veneration for women, completely the Queen of Heaven and of men's hearts, the spotless lily, the rose without thorns. Men attached themselves more readily to her womanly gentleness, at times, too, to her feminine weaknesses, than to the stern Divine Father whose justice, even where He desired to pardon, has demanded the blood of His only Son to atone for the guilt of mankind; more readily also than to the gravity of God the Son, who offered the enormous sacrifice that consisted in a dying God, who demands that we should take His cross upon ourselves, and who one day as Judge of the world will condemn a part of mankind to endless torments.

The traditional mechanical form of cut-and-dried repetition of the same prayer obtained in the case of the Virgin the agreeable appellation of rose-garland (*rosarium sanctae Mariae*), in which the English salutation, "Ave Maria, thou that art highly favored, the Lord is with thee; blessed art thou among women," is interwoven only with an occasional Paternoster. To every setting sun there was given at the same time out of all faithful hearts the parting salutation, "Ave Maria!" The religion of the Middle Ages, especially of the men, was to a large extent the cult of Mary. She is for all her adorers the Madonna, Notre Dame, Our dear Lady; the goddess at once of renunciation and of love.

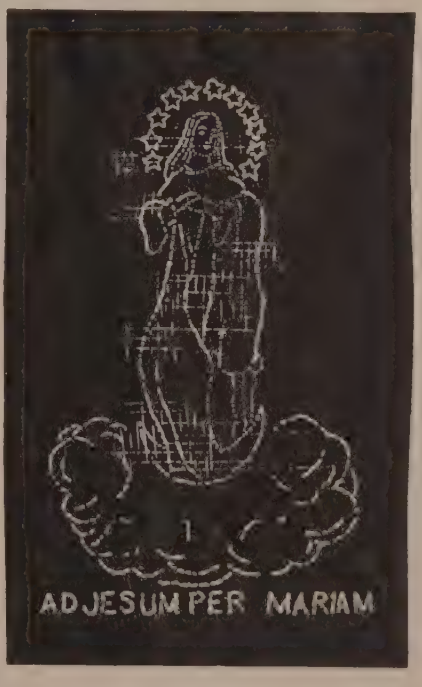
It is a familiar observation that the more absolutely a religion rejects everything sensual, the more sensual as a rule is the form taken by its Deity and its conception of the future existence. Simply because it lays this great stress upon the sacrifice of everything sensual, it for that reason seeks and promises compensation in the next life. Thus the Virgin demands the sacrifice of the flesh, the surrender of earthly love, and therefore herself becomes the object of that love. Stern monks laud the happiness of lying upon her virgin breast. What is the difference between earthly and heavenly breasts, except that the latter exist only in the imagination and are so much the more entrancing? The severe Cardinal Damiani, who looked upon no earthly woman, assures us that God the Father by reason of the beauty of the Virgin burns with love towards her, that in her honor He sings the whole of the Canticles (The "Song of Solomon" in the Old Testament Canon), and announces to the astonished angels that He desires to renew the world by her means. Her beauty disarms the wrath of the Divine Father at the sins of mankind, while Mary, with all sorts of terms of endearment in conflict moreover with one another, gives ear to the Deity, and the saying of the poet proves itself true, "Long since, it is true, the Apostle expelled the worship of Nature as divine, yet the people in their faith venerate her as the Mother of God."

While the Lady Venus in the view of the Middle Ages passes for a beautiful devil, Mary unconsciously steps into her place, although as Venus Urania. The fact has left its trace in the language. A little plant, used from ancient times as a love potion, has borne in succession the names *capillus Veneris*, Freya's (in old Norse mythology the goddess of faithfulness and love) herb, Maria-grass. Our *Liebfrauenmilch* from Worms is not exactly the same mild and generous beverage as that which the ancients called Aphrodite's milk, but the same thought is clear which has, we might say, *baptized* both wines, if that expression had not in the case of wine a suggestion of irreverence. Moreover, the veneration of Mary as a rain-providing goddess, and as of the snow and of the sea, may well be explained by the fact that in the popular faith she took the place of the old German nature goddesses, Freya and Frau Holla. Freya was goddess of fruitfulness; Frau Holla, a personification of Hades, "Hell," according to the Norse conception of it as a place of mists and gloom.

Mary is full of gentleness and indulgence. She is represented as Mother of mercy, while with her cloak she covers over repentant sinners and also the whole Order of the Jesuits, who are so devoted to her, from the wrath of God. Folklore is rich in little histories of her goodness and more than goodness. A Spanish nobleman in the pressure of distress promised his wife, whom he held dear, to the Devil at the end of seven years, if he would make him rich for this period. The time elapsed. He brought her sorrowfully to the appointed place. When they had arrived at a chapel dedicated to Mary, the poor wife begs him to let her first pray once more there. She comes out again. The nobleman hands her over to the Devil, but the latter recognizes her. It is the Madonna herself. She has taken the shape of her who had been pledged, and who still prays at the altar. The Devil cannot hold possession of the Queen of Heaven. When the gatekeeper of a nunnery passes out of the convent with her lover, Mary taking her shape serves as her representative, until the former returns weary of the world, steeped as it is in sin, and repentant. Even creatures without reason do not cry to her in vain. A starling in the claws of a sparrow-hawk calls out, "Ava Maria," and is rescued, "as the sinful soul is thereby rescued from the clutch of Satan." The German poet, Walther von der Vogelweide, who was so outspoken in denouncing the faults of the Church, nevertheless urges that "we sing at all times the praises of this sweet maiden, who can refuse her Son nothing, for in Heaven everything is done in accordance with her desire. The world is not only redeemed by the blood of Jesus, but also purified by the milk of Mary, this earliest nutriment of the divine child upon earth, which recalled to Him Heaven."

This power in Heaven and on earth remained, however, not inconsistent with monotheism, for it was regarded in genuinely feminine aspect as a power in the way of intercession. But the Middle Ages held it to be reasonable that the Divine Father should accord to the prayers of the Virgin Mother all the consideration which a noble knight owes to the wishes of his lady, and if her interposition on behalf of all her adorers is thought by the Son of God to go to too great lengths, His Mother refers Him to the fifth Commandment.

Even in the heart of Catholic piety there is from time to time aroused an involuntary Christian protest against the cult of Mary. When Thomas à Kempis (the German devotional writ-



One hundred-foot high fireworks at the Marian Congress in Ottawa in June 1947 depict the Virgin, wearing a crown of stars and standing in a new moon, under which is the caption "To Jesus through Mary."

In the July issue we described the two pictures we are printing here, but we believe that the attitude on the part of the Roman church which they reveal is of such importance that we are giving our readers an opportunity to see them.

We get a much better idea of what the Roman Catholic Church really thinks about us from publications issued in Italy for home consumption than from the official utterances of the church. For instance, in his last Christmas message the pope called the Protestants "the separated brothers," but the Catholic leaders in Italy call them "wolves and serpents."

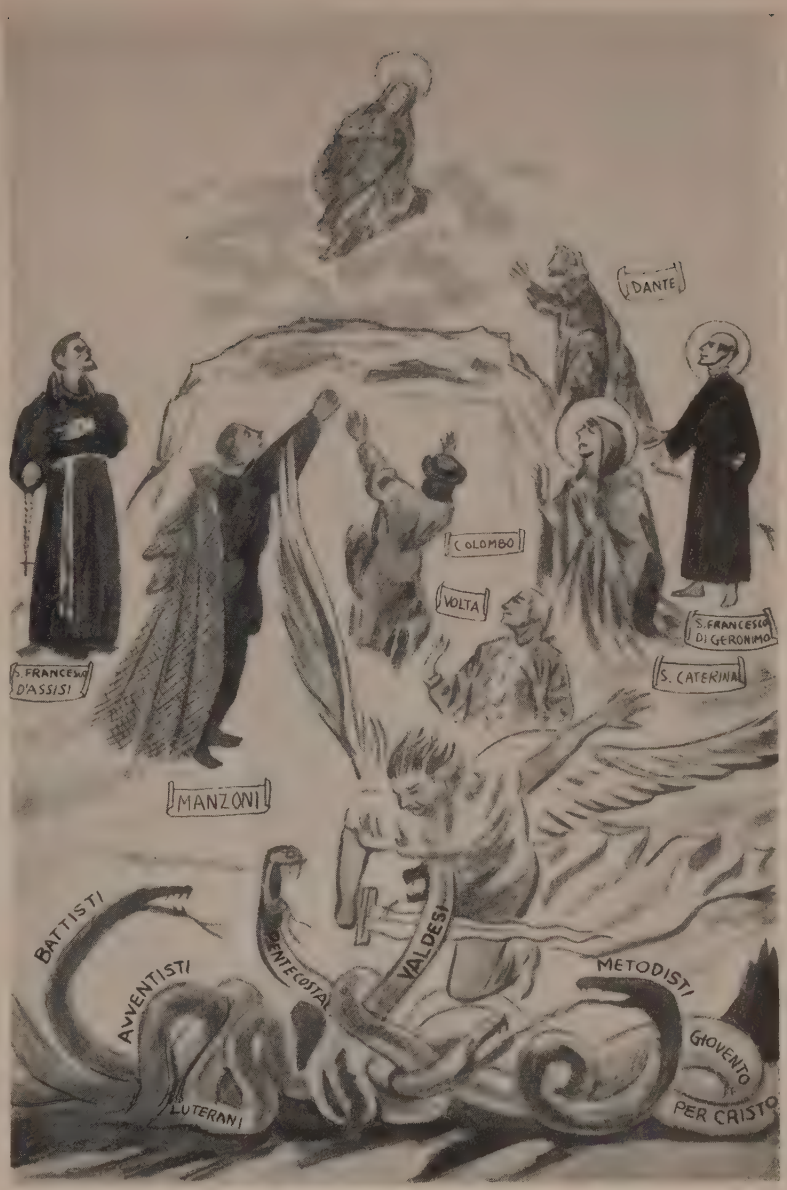
In this revealing picture, the inscription on the topmost portion of the rock on which stands St. Peter's Church in Rome reads, "They shall not prevail." It is a distortion of the Biblical phrase, "And the gates of Hell shall not prevail against it." The word "they," as the rest of the picture shows, means "the Protestants." The sheep on the step below that inscription represent the true flock, the followers of Rome. The inscription on the face of the cliff means, "One, Holy, Catholic, Apostolic, Roman," the words which begin one of the most famous papal bulls in history—the bull **Unam sanctam,** which was an official utterance of the pope ordering the physical destruction of all Protestants. The wolves below, attempting to climb up to reach the sheep, bear Italian names the English equivalents of which are easily recognized even by those who do not read Italian. There are only two names which may puzzle some. **Esercito Salvezza** is the Salvation Army, and **Giovento per Cristo** is Youth for Christ.

Catholics are forbidden by Canon Law 1325 to hold disputations or conferences with Protestants and others on matters of faith without special permission from Rome. This prohibition was reiterated in 1948 in connection with the invitation to Rome to participate in the Amsterdam conference at which the World Council of Churches was formed.

More recently the Vatican authorized Roman Catholic bishops to organize local conferences with Protestants to further the union of all Christians in connection with the pope's Christmas "invitation to unity." This authorization was hedged about with limitations. The object of such conferences is not to form any kind of federal union of Protestant and Catholic Churches, but only to induce Protestants and other "dissidents" to return to the Roman Catholic Church. "Catholics," says the document authorizing the conferences, "cannot conceive of union except as a return to the one true faith." Any yielding or compromise must come from the Protestant side.

er, reputed author of the *De Imitatione Christi,* d. 1471.) desired to persuade the young Wessel (a Dutch reformer called "Lux Mundi," d. 1489.) in this direction, the latter said: "My father, why do you not lead me in preference direct to Christ, who so graciously calls to Him all the weary and heavy laden? (Mt. 11:28)." There could not but enter the mind doubts touching all the strange demands which were made upon the Queen of Heaven. Erasmus (*Peregrinatio religionis ergo.*), while at the same time opposed to the working of the Reformation, expressed an identical sentiment in the shape of an amusing satire containing serious thoughts, and purporting to be an autograph letter of the Virgin, which runs thus, though with less brilliance, of course, than in his good Latin: "Mary, Mother of Jesus, greets Glaucoplutus. For your zealous announcement, following Luther, that it is superfluous to invoke the saints, I, for my part, am very grateful to you. For in former time the impious requirements of mortals almost cost me my life. It is from me alone that they demand everything, as though my Son were always a child, inasmuch as my maternal relations towards them are such that He does not venture to refuse anything to my desire, fearing that I will in return refuse Him my breast in His thirst. Sometimes they ask of the Virgin what a respectable young man would scarcely bring himself to ask of a procuress, and what I am ashamed to put into writing. The merchant who sails away to Spain for profit confides to me the chastity of his concubine. The maiden dedicated to God, who throws away the veil and makes ready for flight, entrusts to me her character for innocence, which she thereby desires to surrender. The gamester cries: 'If thou wilt be favorable to me, heavenly one, a portion of my gains shall be assigned to thee.' And if the dice do not fall propitiously, they abuse me for not assisting in their wicked deeds. He who surrenders himself to disgraceful gains appeals to me: 'Give me a rich catch!' If I refuse anything, they call out to me, 'Art thou then the Mother of Compassion?' The wishes of others are not so much godless as senseless. The unmarried cries: 'Mary, give a well-fashioned and rich bridegroom!' the married: 'Give me beautiful children!' the woman with child: 'Give me an easy delivery!' the old woman: 'Grant me a long life without cough and fever!' the greybeard, in his second childhood, cries: 'Grant me to become young again!' the philosopher: 'Grant me the power to tie knots that cannot be undone!' the priest: 'Give me a fat prebend!' the courtier: 'Grant me,

keeping faithful to the truth, to make my confession at the hour of death!' the peasant: 'Give me seasonable rain!' the peasant woman: 'Preserve my sheep and oxen uninjured!' If I decline anything, I am cruel. If I refer them to my Son, they say, 'He desires what thou desirest.' Thus I, in my single person, a wife and a virgin, have to watch the interests of those at sea, of traders, of gamesters, of those who are being married, of those bearing children, of courtiers, of peasants. And what I have said represents the least of the things which I undergo. Nevertheless, I am now much less bothered by these occupations, for which I would give you heartfelt thanks, had not this advantage brought with it a greater disadvantage: the more leisure, the less honor and less revenues. In former time I was saluted as Queen of Heaven, Mistress of the Universe; nowadays I barely receive from somebody an Ave Maria. In former time I was arrayed in gold and jewelry, and had abundant material for changes of raiment. Gifts of gold and precious stones were offered me. Now I can scarcely cover myself with a cloak rent in two and gnawed by mice. My yearly income is hardly large enough for me to support a miserable sacristan, who burns in my honor a little lamp or tallow candle. And this might be borne, if it were not said that still worse is in preparation. For thou art striving, if report be true, to drive out of the Church all the saints in existence. Consider well what thou art undertaking. The various saints have no lack of power to avenge injustice. Peter, if cast out of the Church, can in his turn close to thee the gate of the kingdom of Heaven. Paul has a sword (his emblem in art. as that of St. Peter is the keys). Bartholomew is provided with his knife. William (Abbot of Hirschau, 1069-81), under the cowl of the monk, is in full armor, and not without a weighty lance. Or wouldst thou care to commence with St. George, who is a knight formidable at once by reason of spear and of sword? Also St. Anthony is not without protection. He has the sacred fire. In the same way the remainder possess either their arms or calamities, which they send upon whomsoever they desire. But as for me, although I am without defense, thou shalt not cast me out, unless at the same time thou castest out my Son with me, whom I hold in my arms. From Him I refuse to be separated. Thou must either drive Him out at the same time with me, or leave us both. Perhaps, then, thou wouldst prefer a Church without Christ. This is what I desired that thou shouldst know. Consider what answer is to be given me, for the mat-



This and the picture on the opposite page are from the front and back covers of a book published in Italian by the Jesuit priest, Vittorio Genovasi, entitled "I Believe the Church; I do not Believe the Protestants." A careful examination of them will show what Rome really thinks about the Protestants.

The second picture represents the Virgin Mary, enthroned in the clouds of Heaven, surrounded by seven famous Italians in attitudes of adoration. There we see St. Francis of Assisi; Manzoni, the 19th century political leader who worked for the Independence of Italy, but who certainly was not too ardent a Romanist; Volta, the physicist whose name has given us the word for electric power, "volts," Dante, who certainly described some of the popes as being in Hades; Columbus, who was probably included because through him Rome can lay claim to the new world; St. Catherine; and, finally the other St. Francis. At the bottom of the picture a pit of great snakes is being attacked by a mighty angel with great wings and a sharp, two-edged sword. The snakes bear the names of Protestant bodies.

Here is Rome in its real beliefs and in its real attitudes. Anything else is for propaganda purposes and should never be trusted. The Protestant organization and denominations depicted here are regarded by Rome as her enemies and in countries where her power is almost unchallenged such enemies are given no quarter. Rome is in favor of tolerance only where it gives her freedom. When she is in command of the situation, there is no tolerance shown to others, as can be seen in the article on Spain in this issue, page 9.

In America Roman officials are very careful in introducing some aspects of their propaganda. But after centuries of domination by Romanism in Europe and Latin-American countries, the pope and priests are able to impose their authority in the minds of the people to the extent that it seems extremely presumptuous to them for anyone to question Roman Catholic dogmas. It is when that state is reached that the mask is dropped and propaganda such as we see here is openly used.

ter really lies at my heart. Written from our house of stone, on August 1, in the year of my Son, 1524. I, the Virgin of stone, have subscribed it with my own hand."

The Reformation, in its documentary Confessions, took up a position of respect and reverence before the Mother of the Saviour. When occasion presents itself in the Lutheran teaching concerning the Person of Christ, she is expressly recognized as one who bare God, and as a pure virgin, even after the birth (See *Form. Conc.* p. 766). In a sermon at the Feast of the Visitation of our Lady, Luther made tender mention of her as the youthful Maiden whom we hold dear, adorned with the wreath of three fair roses, viz., faith, humility, and chastity. Her festivals, with the exception, perhaps, of the Assumption, were kept in the Lutheran Church. They did not evoke enthusiasm, but were readily celebrated as weekday festivals, until, owing to a combination of secular parsimony and a sense of ecclesiastical propriety, they were relegated to the Sundays and fell into neglect. The objection to all veneration of the saints, which lay at the root of the Reformation, on the ground of interference with the sole mediation of Christ, had nevertheless undermined the main motive for the cult of Mary.

The Council of Trent, however, agreed in observing this silence, inasmuch as it interposed merely in order to deal with a matter of dispute within the Church (*Sessio XXV, De Invoc. etc.*). The Roman Catechism was the first document to direct again, though with pious prudence of expression, that prayers should be offered to the most Holy Virgin that she may reconcile us sinners with God, and by virtue of her conspicuous merits obtain from God the good things which are needed for this as well as for the future life.

The more unfettered spirit of the Gallican Church issued at the commencement of the seventeenth century and onwards many exhortations directed against those who were excessive in their veneration of the Virgin, who love and worship a creature more than the Creator, or in their devotion to the Mother forget the Son of God. She herself is made to protest against the hypocrites who invoke her as Intercessor and Mediator. But in the glow of the after-summer, produced by Jesuit Catholicism, the cult of Mary also came again into prominence. In particular, pious emotions in that direction are kindled where perhaps a shepherd lad or an old grandam persuaded themselves that they had actually seen an apparition of the Mother of God, precisely as she was represented in the local Church or on the twenty-kreutzer pieces (about 4d.) and Kremnitz ducats in the Habsburg dominions. Ratisbonne, a rich Jew, was contemplating a likeness of Mary in the little church of St. Andrea delle Fratte, near the Piazza di Spagna in the northern quarter of Rome. Thereupon the Holy Virgin stepped forth alive from the picture. Ratisbonne fell at her feet a Jew, but he rose up a Christian; so it is stated in the inscription placed on the votive figure erected by him on the same spot. His brother was already a priest in Rome.

After 1870, on the French border and in Alsace, Madonnas, sitting as a rule upon trees, have been seen by children. With their well-known special affection for France, they were pointing eastwards (toward the victorious German enemy) in a threatening attitude. This, however, went no further than passing reports. It was only in two much-talked-of places that the belief took hold before the war. After the appearance at La Salette in the old province of Dauphiné (The first alleged appearance was in 1846, but the story was for a while discredited by the ecclesiastical authorities.) had been celebrated, and also become suspicious, Lourdes, a small place at the foot of the Pyrenees, attained fame and prosperity by means of a belief in the appearance of the Madonna (first 1858). And, that Germany might not be behindhand, among many rival claimants, at length Marpingen, too, in the neighborhood of Trier (otherwise called Trèves, on the Moselle), was held worthy of the gracious appearance. In both the last-named places it was schoolgirls, by a most happy coincidence, who saw the light figure in white raiment, the eldest first, and at her instance her two companions as well, and the sight was repeated for a series of days. By way of significant utterance on the part of the apparition, the children had to report a German version of the generally accepted dialogue at Lourdes, viz., "Good mother, who are you?" "I am the Immaculate Conception." The hierarchy, after applying a decorous amount of testing, certified the truth of all. Pius IX actually had a model of the grotto at Lourdes erected in his garden. His nuncio, Meglia, solemnly crowned the statue of Mary in the grotto of Lourdes at a great Church festival in 1876. To Marpingen the chaplain, Prince Radziwill, a future bishop, brought the Pope's blessing. In the Vatican, however, there is no lack of acquaintance with the way in which the belief in such manifestations arises, even apart from direct deception.

The Maid of Orleans (Jeanne d'Arc, the French national heroine) considered herself to be counseled by two saints, who appeared to her almost daily. Following their advice, she accomplished great deeds, and with this faith of hers mounted the scaffold. A sign of the able way in which the Jesuits have worked up the country is afforded by the fact of the people's hastening to unite in paying their devotions at the places where the Madonna had shown herself to the children, as if the spot itself had become in a special fashion sacred. No one seemed to think of the omnipresence of God in all countries, or, if something perceptible to sense is wanted, of the God-Man who every morning is present in the nearest village Church for the benefit of the faithful. People flocked together in the expectation of experiencing miracles; and as thousands came with their infirmities in the belief that here they would find a miraculous cure, some naturally went away actually cured without any deception; of others it was declared that they had found here peace of soul, of more value than bodily health. For the benefit of these, however, by providential arrangement at the three places of the manifestation, a spring was found close by, the curative water of which, taken at the time, and soon exported like seltzer-water, formed a valuable article of trade. In the years immediately after the war (of 1870) half France appeared to set out for Lourdes. These pilgrimages were not without a combined flavor of papal and legitimist authorization. They were, however, spoken of as an indubitable symptom of the hold which Catholicism had upon the heart of France. Police regulations with a view to the crowds of people appeared only reasonable, in order that the owners of the soil might not have everything trampled down and broken away. So also provision was made with regard to open deception. Bismarck on one occasion, in the presence of Suabian ecclesiastics, expressed himself thus: "Ay, you see, we with our weapons are incapable of dealing with such things as are said to take place at Marpingen and Lourdes. Police have already proved themselves of no avail. A cure can only be effected by the agency of the school." True; although among those who flocked there the educated element has not been wanting, especially among the aristocracy, who, we suppose, are not without school learning. Yet the faithful permitted themselves to wonder that if the Mother of God does for once have the good will and the opportunity to allow herself to be seen upon our poor earth, she does not straightway appear to many Jews, Protestants, and moreover to some learned men. This would bring about a great con-

version to the Catholic Church.

Alphonso Maria de' Liguori, an Italian theologian, founder of the Order of the Redemptionists in 1732 affirms that God hearkens to Mary's prayers as though they were commands, that she has even the power to rescue souls from Hell. He relates with conviction that a companion of St. Francis saw in a vision two ladders. At the top of the red one Christ stood, on the white one Mary. Those who had attempted to climb up the first always fell back again, until a voice warned them to mount the second. This was successful, for Mary held out her hand to them, and they entered Paradise. The moral was that it is difficult to be saved through Christ, and easy through Mary. Gregory XVI canonized Liguori. Pius IX associated him with the great Church teachers, and repeated on his authority the gallant expression as to prayers being commands. When Gregory put forth the well-known Pastoral against all the freethinking tendencies of the nineteenth century, by which the Roman Church perceived itself to be threatened, his reliance for the steering of St. Peter's boat successfully through the storms was placed on the Virgin supreme in holiness, who has brought to nought all heresies, "who is our hope, yea, the sole stay of our confidence." Pius, in his circular letter of February 2nd, 1849, declares: "She is exalted by reason of the greatness of her merits above all choirs of angels to the throne of God, and has trodden the head of the old Serpent under the feet of her virtues. Our salvation is founded upon the holy Virgin, inasmuch as the Lord God has placed in her the full measure of everything that is good. If there is a hope and spiritual healing for us, it is from her solely and alone that we receive it." In Ferrara (capital of the province of the same name in North Italy) we read some years since a Lenten address of the bishop of that time: "When they had both died, it might be doubted whether the God-Man redeemed the world more by His blood, or Mary by her tears." Accordingly we must not be surprised if a French layman (Augustus Nicolas) added the flesh of a woman to the Holy Communion itself, affirming that "she has the same part in the Redemption as in the Incarnation."

In the spring of 1861 the Jesuit Pottgiesser discoursed of her inexhaustible goodness in preaching at a mission in Osnabruck, and it was doubtless a frequent thing with him. "Mary," he said, "has received into the condition of children us, the murderers of her Son, as a consequence of the words from the cross, 'Woman, behold thy son!' (John 19:26.) for He could not surely have meant John, whose mother according to the flesh was still alive; but St. John is here the representative of the whole of Christendom. Therefore, too, He addresses Mary not as mother but as 'woman,' in order by this general expression to indicate that she is the mother of us all. Yea, that is she, our true, holy. mother. And such is the daily petition and sigh from one century to another from a thousand and yet another thousand voices: 'Holy Mary, have compassion for us!' " The Roman Church is not responsible for all the extravagances of the cult of Mary, which depend upon the moods of individuals, of nations, and of various ages, yet she has almost always favored them, as involved in her dogmatic teaching and confirming it. Therefore this Catholicism might perhaps be fitly termed *Mary*-Christianity. A missionary from Ethiopia relates with satisfaction that they were beginning there to call his Church Mary's house. In contrast to this, Protestantism sets forth a direct relation to Christ.

Nevertheless we should be forming a narrow judgment if we desired to take too light a view of the significance of that devotion to women which in an age of lawless deeds poured out its gentle beams over the whole sex, holding before each individual a high and lovely ideal, and reminding every one in each maiden and each mother to honor, or at any rate gently to bear with, a copy, however sadly defaced, of Mary. Belief in her was the deification, or, to use an expression devoid of bias, the idealization of the female sex. Therefore the two most exalted positions of woman, the maid and the mother, were considered as combined in her. The two conditions which nature has forever separated, but which nevertheless are one in the idea of this sex, here blend with an aspect of charm, in the mother with her first-born on her breast, and yet with the innocent face of a maiden. It is this which diffuses a peculiar grace, it is this which faith venerates in the Virgin Mother, of whom Christendom sings:

He whom the universe could not contain
Rests in the bosom of a Virgin,
Clad in our flesh and blood.

She who adores the helpless child in the manger as her Creator and Redeemer. she through whose heart the sword did indeed pierce (Lk. 2:35), could not but fit in well with the poetry which celebrated in her the highest maternal happiness and the deepest maternal sorrow.

Yet it is true, if we question history, in the sole his-

Religious News Service Photo

A Madonna and child which is part of the Chinese exhibit at the Holy Year of 1950 Missionary and Sacred Art Exhibit in Rome. Pictures and sculptures are on display from twenty-five nations.

Here is an example of the catholicity of the Roman church in its root meaning of "universality or non-exclusion" and of its adaptability. In its art we find Italian Virgins in Italy, Dutch Virgins in Holland, black Virgins in Africa, and here a Chinese Virgin. There is no thought in this of the fact that though Jesus came to the world, He came through the Jews. "He came unto His own (the Jews), and His own received Him not. But as many as received Him (the Jewish Messiah), to them gave He power to become the sons of God, even to them that believe on His Name" (John 1:11, 12).

torical record, Holy Scripture, concerning her mundane and supramundane existence, facts are scanty and sternly opposed to all this idealization. It is only in St. Luke's history of the childhood that Mary appears tender and thoughtful as the resigned handmaid of the Lord, stirred by the highest hopes cherished by her people, and at home in the poetry of their past days, inasmuch as the exultant gratitude inspired by her maternal hopes is certainly an echo of the exultant prayer of Samuel's mother (1 Sam. 2:1 ff.; Lk. 1:46 ff.), with its somewhat revolutionary anticipations: "He hath put down princes and hath exalted them of low degree. The hungry He hath filled with good things; and the rich He hath sent empty away." According to St. John our Lord disclaimed with stern language the interference of His Mother with His actions, as His hour was not yet come (John 2:3 ff.). He Himself called those blessed who hear the word of God and keep it (Lk. 11:27 ff.). According to St. Mark's account, on one occasion the Mother with her other kinsfolk were puzzled what to make of her exalted Son. On that occasion He said: "Who is My mother and My brethren?" and desired to recognize brother and sister and mother only in those who do the will of His Heavenly Father (Mk. 3: 31 ff.). Yet, on the other hand, according to St. John, she stood beside Him in His most trying hour, and His latest wish gave her another son (John 19:25 ff.). Once again we find the Mother mentioned quite colorlessly together with His brothers in the circle of the Apostles (Acts 1:14), and thereupon she disappears from history.

Where the richest harmonies of apostolic piety ring in our ears, in all the letters of St. Paul, there reigns a profound silence with regard to this highly-favored Mother, with the exception of the one reference to Christ as born of a woman, without mention of the name (Gal. 4:4). The Apocalypse of St. John, which proclaims the supramundane and mundane future of Christianity, shows us the Lamb, "as though it had been slain," ruling the world upon His throne, girt by the tens of thousands of the faithful who sing His praises, and shows the names of the twelve apostles of the Lamb graven upon the twelve foundation stones of the new heavenly Jerusalem (Rev. 5:6; 21:14). Of Mary there is not a word. Let people carefully reflect what a position she must have assumed according to the Catholic representation in this exalted apostolic picture. In this, according to the Catholic belief, Jesus appears to have shown but little of the conduct of a good son, in that He caused no notice to be taken of her world-wide glory, and left it to be devised at future time by the imagination of men who were somewhat untrustworthy in historical matters.

Religious News Service Photo

Statue of "Pilgrim Virgin" is carried through close-packed throng outside Assumption Grotto Church in Detroit. About 40,000 persons filed through the church in one day to venerate the famed image of Our Lady of Fatima.

Our God said: "Thou shalt not make unto thee any graven image, or any likeness of anything that is in Heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God. . ." (Ex. 20:4, 5). But "because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man. . ." (Rom. 1:21-23).

The brethren of Jesus, mentioned several times in the Gospels, might no doubt be a sister's children or sons of Joseph by an earlier marriage; but as they are usually mentioned along with His Mother (Mt. 12:46; Mk. 3:31; Lk. 8:19; John 2:12), as St. John adduces it as something strange that His brethren did not believe on Him (John 7:5), while, on the other hand, we find cousins of our Lord among the Apostles ("James the son of Alphaeus" Mt. 10:3 has been identified by many with "James the Lord's brother" in the sense of cousin, Gal. 1:19); and as the comment of the neighbors at Nazareth runs: "Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas? And his sisters, are they not all with us?" (Mt. 13:55 f.) it looks as though they were actual children of the same parents. St. Matthew sets forth with the utmost frankness that He might have had such (Mt. 1:25). Accordingly in Holy Scripture there is absolutely no trace of her appointment to be the Virgin Queen of Heaven.

If the Catholic tradition has made her into a goddess, yet it may be pleaded by way of excuse that it is really only the Son who is honored in the Mother, that it is Christ to whom they give the name Mary, that it is love to Him which clothes itself in this poetry, that her cult is the religion of love and of suffering, as at Milan a church called by her name bears the inscription, "Dedicated to love and grief."

Nevertheless it is by no means an indifferent matter as regards the moral value of piety, under what name and conception the God who administers the universe is invoked and venerated. Those who call Him *Jahve* (the conjecturally corrected pronunciation of that name of God which from motives of reverence fell out of use among the Jews, and appears in our Bible under the form Jehovah), or Allah, or Brahma, or Zeus, or Ormuzd, certainly all at bottom intend the same One God, whom no name describes, and no conception comprehends; nevertheless we distinguish religions in the main in accordance with their conception of God, and who is there disposed to doubt whether the law of the Old Testament would have punished the cult of Mary as idolatry? Moreover it will not readily happen that any one has in a marked manner assumed "Our Lady" as his guardian goddess without laying claim for his own benefit to a certain partiality and some of the frailties of her sex, and especially without detracting somewhat from the true God and His exalted and only Son.

In the instruction of the Jesuits for their novices it is said with reference to the Litany of the holy Virgin: "There is no prayer in which more motives are brought to bear upon God's heart which must move His compassion." When a Catholic soldier in Silesia, who had hitherto zealously discharged all his religious duties, was discovered in possession of stolen church property, and maintained that the holy Virgin had presented it to him, it was of course only a piece of raillery on the part of Frederick the Great to inquire of a Catholic author-

ity whether that was really possible, and when the person questioned could not deny the possibility, the Virgin's favorite was forbidden, on pain of making acquaintance with the switch, to accept presents from her in future. There is an Italian proverb which has to do with people who kindle one light for the Madonna and another for the Devil. An assassin, dispatched against William of Orange, bore upon his person the promise in writing to provide a new robe for our Lady of Guadalupe and a crown for our Lady of Montserrat, where the gate of Heaven is, if the attempt was successful. This of course does not belong to the cult of Mary, but it is consistent with it.

The finery worn by the figures of the Madonna, not merely the silver and gold hearts which are offered, those harmless symbols which Joseph II caused to be removed, but idle feminine finery, necklaces of jewels and golden bracelets — in southern countries even in the present day at times a valuable possession along with brocaded garments, cause such a figure which represents the local Madonna readily to appear venal. Moreover, it shows an approximation to heathenism that wherever an ancient and sacred figure of Mary is owned, the Madonna or little Madonna venerated in this spot assumes in the popular fancy a special individuality, as the Mary of Loretto (a small town in the province of Ancona with a church containing what is reputed to be the actual house of the Virgin), of Einsiedeln (a town in the canton of Schwyz, Switzerland, a famous pilgrim resort), of Guadalupe, of Seville, of La Salette, of Altotting (a small town in upper Bavaria with an image of the Virgin which, it is claimed, works miracles), and so on, for all those who have become local and individual Madonnas, of whom perhaps as many could be got together as Marcus Terentius Varro, famous Roman scholar and author counted of Jupiters, viz., three hundred; while, on the other hand, the non-bestowal of their expected help is accounted for by local distance and limitations caused thereby. In the civil war of Switzerland in 1847 the Jesuits promised to the cantons of the "Sonderbund" (a league of most of the Roman Catholic cantons of Switzerland in favor of the Jesuits), by way of ensuring their safety, besides the miraculous copper coins, certain help from our Lady of Einsiedeln. When the Catholic forces were utterly routed at Gislicon, they pleaded as excuse that precisely on that day the holy Virgin unfortunately had pressing business far away in Mexico.

Chateaubriand related of his pilgrimage how, on an Austrian ship in the Adriatic sea on the occasion of a storm, a lamp was lighted before a figure of the holy Virgin, and how this little lamp in front of the blessed figure exercised more power in calming people's feelings than the whole of philosophy. One would not of course expect philosophy to exert much influence over sailors, and the belief may be found an agreeable one that power has been given to a gentle lady over the stormy ocean; but a reasonable amount of reflection, at least upon *terra firma*, will concede that this control over the raging sea is an unsupported conceit, and that that harmless lamp would give just the same amount of help as the ringing of bells, practised in former days even in Protestant countries, on the occasion of heavy thunderstorms. All the Catholic notions of external aid by means of the mighty Lady who sits by the side of God on behalf of her favorites, with all the petty stories, true or fictitious—how these go to pieces when misfortune of tragic severity bursts in! It was at the great festival in honor of Mary, which was celebrated in the cathedral of Santiago, 1863, by the numerous congregation of the "daughters of Mary," when all the tinsel glories of this festival ignited, and over two thousand, mostly women and children, were helplessly consumed. We are far from seeing in this anything else than the carrying out of the unfathomable counsels of God by means of the pitiless powers of nature. But the question is a pressing one for all Catholic people, "Why did so good a Mother not prevent such immense suffering? and that too on the occasion of the keeping of a great festival in honor of her new dignity!" The subterfuge of a Jesuit: "The Mother of God desires to take her devoted children to herself, and the city had reason to rejoice in this burnt-offering, for Chili was in much need of a large supply of martyrs," must have been a bitter mockery in the eyes of the weeping relatives, who found only charred bodies and heaps of ashes.

The Immaculate Conception

Catholic pronouncements reached a climax in 1854 in the dogma of the Immaculate Conception of Mary, i.e., that, as the condition of her complete freedom from sin, she was begotten without the taint of original guilt.

Holy Scripture has naturally no occasion to speak of a sin on the part of the Mother of our Lord. As for what has been regarded as such by Protestant expounders of Scripture, that she neglected her most sacred duty towards God in the care of her Divine Son, when on the journey back from Jerusalem she allowed Him out of her sight for a whole day: (Lk: 2:44.) such harmless motives may be thought of for this lack of anxiety that only a strong inclination in that direction could pronounce that there was anything wrong here. There is more force in the remark that the perplexity of the Mother with regard to her exalted Son in the midst of His work points, although not absolutely to sinfulness with reference to the Son of man, yet to an ill-humor hardly altogether devoid of guilt, which could give occasion for the mischievous suggestions which she made. For that the Mother had merely come with the others on account of the evil reports concerning Him in order, as Olshausen thought, to draw comfort for herself from His company, or, as Neander, to soften down what was an offense in the view of His relations, there is no hint in the context of that narrative. and rever-

(*Continued on page 57*)

Religious News Service Photo

Our Lady as the Temple of the Holy Spirit.

This statue has received ecclesiastical approbation and now stands on a side altar of the new Sanctuary of Adoration of the Benedictine Sisters of Perpetual Adoration in Kansas City.

But it is the glorious privilege of **every believer** to be indwelt by the Holy Spirit. It is written: "What? know ye not that **your** body is the temple of the Holy Spirit which is in you, which ye have of God?" (Cor. 6:19).

In the Heavenlies

by Ralph L. Keiper

The necessary work of our blessed Lord was to provide a way to take our souls to Heaven. The primary work of our blessed Lord is to bring Heaven to our souls. This is the message of Ephesians. In the military language of the recent war, Paul the apostle, in this epistle, unfolds the divine strategy of "Operation Heaven."

In succeeding months we shall see how this epistle brings the Heavenlies to us. God's great desire is to "show His kindness toward us" according to the exceeding riches of His grace in Christ Jesus. God would be good to us now. He would bring Heaven to our souls.

The God of Heaven can only bless a heavenly people. We, by nature, are earthly and sinful. We cannot be blessed. Yet are are! How? By what means? By "Operation Heaven." We shall discover that we are saved, not to experience Heaven hereafter, but to experience HEAVEN NOW!

In verses three to fourteen of this first chapter of Ephesians, we have the steps of the divine strategy outlined, and the part the Father, the Son and the Spirit are to play in our salvation. The verse before us indicates the spiritual nature of the divine strategy.

"Blessed is the God and Father of our Lord Jesus Christ, who hath blessed us with every blessing spiritual, in the Heavenlies, in Christ."

We shall note three expressions in this verse; "with every blessing spiritual," "in the Heavenlies" and "in Christ Jesus."

The blessing with which we have been blessed is "spiritual." The Greek term *pneumatikos*, refers to that which belongs to spirit, that which has the characteristics of spirit. Thus, in our text, the blessing with which we have been blessed is one which is peculiar to the Holy Spirit and has His characteristics. This is as it should be, for it is the work of the Holy Spirit to inform our hearts and apply to them the finished work of the Son, as planned by the Father.

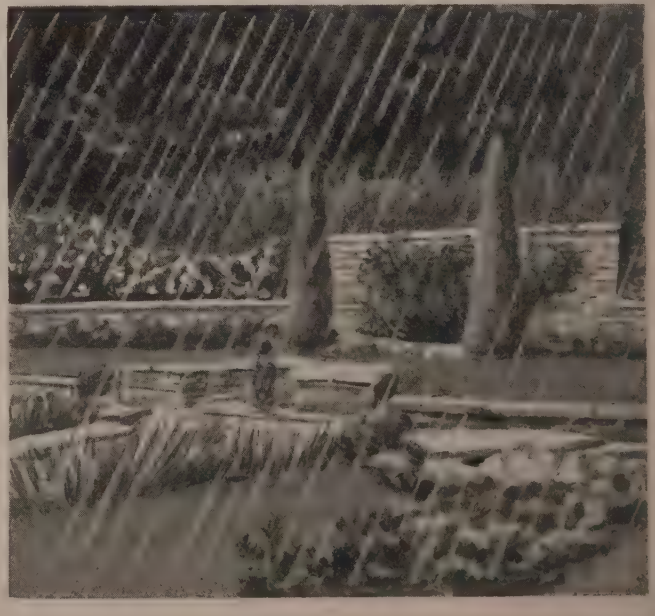
When we consider that God wants us for His people, and that His kingdom is spiritual, we can see immediately why the blessing with which we have been blessed is spiritual also. We read: "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17).

As earthly ones, apart from Christ, we are creatures of a material world. Sin has caused us to be spiritually dead. We are creatures of food and drink. Righteousness, joy, and peace are unnatural to the natural man. Thus, if Heaven is to be brought to us, and Heaven is spiritual, there must be a work of the Spirit which will translate us from the realm of the earthly to the realm of the heavenly, or from the realm of the material to that of the spiritual.

The necessity for this is further shown from the words of our Lord Himself. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again" (John 3:6, 7).

Our Lord is speaking to Nicodemus, a ruler of the Jews, a Pharisee of the Pharisees. In this clear statement, our Lord says three things; the flesh and the spirit are mutually exclusive; the work of the flesh can never attain spirituality; there must be a new birth.

At first this may be difficult for us to understand. Though a simple statement in words, it is quite complex in thought. Our Lord is saying to Nicodemus that all efforts of men are limited by the life of the flesh, that is the life as experienced by the senses and the life of the mind, in modern psychological terms—the life of the *id* and the *ego*. This life is absolutely devoid of the spiritual dimension which alone gives the knowledge of God. Consequently, men who live in a two dimensional world will have only a two dimensional experience. Any effort that man may make toward his own betterment, good as the attempt is, will be lacking in the third—or spiritual—dimension, for—"That which is of the flesh is flesh. . ." Thus, in the light of what God wants, a spiritual people,



Mr. Keiper, now Professor of Greek at the Bible Institute of Pennsylvania, was formerly pastor of the Greenville Heights Baptist Church, Jersey City, N. J.

and in the light of what we are, a people devoid of spirituality, we can see the absolute necessity for the transforming power of the new birth.

We speak of the new birth advisedly, for it is more than being "born again." As the Greek brings it to us it is a "being born from above." By a happenstance of language the prefix in the Greek means either "again" or "from above." At first thought, we might not know which of the meanings to use. Should we say "born again," or "born from above"? In John three, where this expression occurs three times, Nicodemus and the Lord make a play on words which leaves no doubt which meaning our Lord had in mind. Listen as they speak: "Jesus answered and said unto Him, Verily, verily, I say unto you, Except a man be *born again*, he cannot see the kingdom of God. Nicodemus saith unto Him, How can a man be *born* when he is *old?* Can he enter *the second time* into his mother's womb and be born? Jesus answered, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:3-5).

In the first instance, in verse three, Nicodemus took our Lord to mean a literal rebirth, a being born again. Thus he questions how this could be. But verse five shows that our Lord is actually saying, "Except a man be born from above—by water and the Spirit. . ." It is not a question of a repeat performance biologically. Neither is it a question of beginning again on the same earthly plane. But it is being born from a new source, by the Spirit and the Word, here spoken of under the symbolism of water.

Our "new birth" is a birth which is from above. A birth which is accomplished by the Word of God and the Spirit of God. Thus we can see how this paramount blessing—the new birth—is spiritual. It is the Holy Spirit which takes the living Word and brings "life out of death," transforming us from an earthly people to a heavenly, from a people of the flesh to a people of the Spirit.

We come now to the second expression in our verse:

"Who hath blessed us with all blessings spiritual, IN THE HEAVENLIES. . ."

In a previous study we noted the Greek term *epouranios*, in its reference as to the place of blessing and to the elements of the blessing. Now we shall consider it as to its essence, its characteristics. As Paul uses the term in this epistle, "the Heavenlies" is the place of the believer's activity. In our verse, it is the place of spiritual blessing; in 1:20, it is the place where dwells our risen Lord; in 2:6, it is the position of the redeemed with His Lord; in 3:10, it is the sphere where God's grace is manifested to the Church before all principalities and powers; in 6:12, it is the scene of the believer's warfare with the forces of evil. In other words, "the Heavenlies," is the sphere of the believer's fellowship with, and service for, the Lord. But why is this sphere called "the Heavenlies"? As the term *pneumatikos* "spiritual," brought to our notice the Holy Spirit in His work within our hearts, the term *epouranios*, emphasizes the source of our activity and the sphere of our fellowship, even Heaven itself.

Much preaching is like the Scotchman and his cow. He took his cow up on a barren field, from which a vista of mountains spread out on every side. He said to the cow, "Coo, ye have na much to eat, but ye have a grrrand view." When a man preaches literature, book-reviews, ethics, or sermonettes, he is giving his flock a grand view but they have no food and become starveling Christians. "Preach the preaching I bid thee." (Jonah 3:2).

Winston Churchill, in the third volume of his memoirs, tells of the following experience. Things were very difficult for Britain. The Germans had bombed the island home of the English. Many civilians had been killed in the successful air raids upon London and the coast cities. Factories had been destroyed, shipping had been almost brought to a standstill, the hours ahead seemed dark indeed. "Then on that famous Sunday, December 7, came the tragically glorious news that the United States had been attacked by Japan. Tragic for the United States for now, they were in the bloody fray; glorious for us, FOR NOW WE KNEW WE HAD WON THE WAR." What made the difference in Mr. Churchill's attitude? Previous to that infamous Sunday he saw the war from England's experience; on that Sunday he saw the war from the resources of the United States. Thus the difference between possible defeat and certain victory.

The full import of our being blessed "with all blessings spiritual, in the Heavenlies," is just this. We have not only been redeemed by the Spirit, but we have been blessed in heavenly places, which is to say, though we still fight our battles on earth, we fight them with the resources of Heaven behind us. This spells the difference between defeat and victory for the believer. Reader, do you know that the resources of Heaven are at your disposal? They are, if you are "born from above," and Paul has written this epistle to tell you so. This term, "in the Heavenlies," is no ethereal something devoid of any practical meaning; it is a term which tells us that all that God is, and that all that God has, is at our hand in order that we may live triumphantly in a defeated world. How strong is the might of these heavenly resources? As strong as the might that resurrected Jesus Christ from the dead. We read: "And what is THE EXCEEDING GREATNESS of His power to USWARD who believe, according to the working of His MIGHTY POWER WHICH HE WROUGHT IN CHRIST when He raised Him from the dead, and set Him at His own right hand IN THE HEAVENLIES" (Eph. 1:19, 20).

Reader, what problem have you that the might of the resurrection cannot solve? That might is yours. Claim it! "Even when we were dead in sins, hath quickened us together, And hath raised us up together and made us sit together in heavenly places in Christ Jesus" (Eph. 2:5, 6).

Reader, do you feel alone, forsaken? You are not! You are not alone if you are redeemed, but you are with Christ, in the Heavenlies. Though on earth, we have the privilege of being in constant touch with our blessed Lord, who is seated at the right hand of the Father—the place of power. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us" (Heb. 9:24).

Who in Heaven has your interest at heart, reader? It is the blessed Lord Himself. He appears there "for us!"

Thus, through this spiritual blessing, the Heavenlies and all that occurs therein, is brought to us, as the redeemed of the Lord. In the work of the Spirit, we are made spiritual; bankrupt on earth, the resources of Heaven have been put to our account. By whose merit? Ours? No! a thousand times no! Whose? His! Thus the third expression our text "in Christ Jesus."

Why, "in Christ Jesus"? Though the Father planned this wonderful blessing, and though the Spirit brings the knowledge of the blessing to our hearts, yet it is the Son who makes the blessing

(*Continued on page* 61)

The Origin of Mary Worship

BY DONALD GREY BARNHOUSE

Suppose some one showed you a clipping which contained the sentence, "The city was destroyed by an atomic bomb." Would it be possible for them to convince you that the clipping was from an old newspaper and reported the destruction of the City of Washington by the British in the War of 1812? Of course it would not. You know that the atomic bomb was discovered about the middle of the twentieth century, and had the bomb been in existence in the year 1812, and had it been used on Washington by the British, the literature of that period would have been filled with the news and effects of its use, even as is our literature today.

The Roman Church, however, does present to us "ahistorical clippings" in order to establish a pseudo-historical honesty for the doctrines which are peculiar to it. Any piece of paper in this world which has the word "purgatory" written or printed on it, did not exist in the first, second, third, fourth, fifth, or even sixth century after Christ. The word "Mass" did not exist for centuries after Christ, the word being a corruption of the Latin word for "dismissal," it being the custom of the times—the beginning of the Dark Ages—to ask all unbelievers to leave, before the communion was served. They were politely asked to go. The word "Mass" is a polite way of saying, "Get out of here!"

It would be possible to prolong this list and to show that almost all the practices and the vocabulary of Romanism were introduced hundreds of years after Christ. Our purpose here, however, is to speak of the introduction of Mary worship, for it is to be brought to the climax of abomination on the fifteenth of August, 1950, with the promulgation of the dogma, which Rome has long practiced, and which is now to be made a permanent part of the "infallible" teaching of the Church.

It goes without saying that there was no worship or veneration of Mary in the time of the New Testament. The record is clear. Elsewhere in this issue there is the presentation of the Biblical information concerning the mother of Jesus of Nazareth. It shall be our purpose here to trace the development of Mary worship through the centuries, and we shall ask the great theologians of the past, for whom Rome has the greatest reverence, to give their testimony. We shall show, beyond the peradventure of a doubt, that the cult of Mary is based, not upon the sound decisions of the thoughtful theologians, but is built upon the devoted sentimentality of the ignorant as advanced by the machinations of the hierarchical expedient.

From where and to what does our path lead? From Mary, the humble maiden, mother of our Lord, to Mary, the Queen of Heaven, product of an excessive imagination. From a simple meditation: "My soul doth magnify the Lord, and my spirit hath rejoiced in God, my Saviour" (Lk. 1:46, 47). To Liguori's embellished incantation: "Mary is our life, because she obtains for us the gifts of pardon . . . and of perseverance"; "Mary is the hope of all"; "Mary is the peacemaker of sinners with God."

And to the breviaries of Popes Clement VIII and Urban VIII: "Hail, O Queen, Mother of mercy! Hail, our life, our sweetness, our hope! To thee we fly, the banished sons of Eve." (Antiphon to the Magnificat, in the Roman Breviary.)

How does the mother of our Lord come to assume the role of a deified goddess?

Surprising as it may seem, Roman scholarship and Protestant scholarship are not afar apart in their view as to the origin of the Mary cult. Both agree that there is no hint of it whatsoever in the New Testament. Both agree that Mary took her place with her fellow believers (Acts 1:14) in prayer, Mary receiving no preferred place. Both agree that the early church fathers have nothing whatsoever to say, to infer, or even to suggest as to Mary worship. In the period of the great councils Mary is respected but not adored. It is only in the period of the Dark Ages that the cult of Mary received its impetus, not from the theologians, but from the people; not from the West, but from the East.

Let us note some of the fathers of the church in their testimonies as regards the church's attitude toward Mary. In the life of Polycarp, who was associated with John, the evangelist, Pionius makes reference to Mary thus: "He (Christ), according to the prohecy . . . being born of an undefiled and spotless virgin." Ignatius, in his epistle to the Ephesians, writes: ". . . The virginity of Mary deceived the Deceiver; Hidden from the prince of this world were the virginity of Mary and her child bearing . . . mysteries wrought in the silence of God, now to be cried aloud." There was correspondence supposed to exist between Ignatius and the blessed Virgin, but these have been proved to be Latin forgeries, with no trace of them in the Greek works of Ignatius.

In the works of Irenaeus, a passage sets forth, in barbarous Latin, Mary as the advocates of Eve. Scholarship, returning to the original Greek of Irenaeus, finds that he used the term "rebuke" instead of "advocate," thus making Mary rebuke Eve rather than be her advocate.

The total testimony of the fathers of the church up to the time of the Council of Nicea, in 325, gives Mary proper praise, but nowhere is there to be found a hint of her impending deification or worship. We leave the theology of the ancient church and turn to its worship. But even here there is no trace of Mary worship. Saints are remembered in prayers. But two outstanding things are to be noted in the worship of this period; where the saints are remembered, and martyrs who have departed, Mary either does not appear *in* the lists of the honored dead, or when she does, she appears *as one of them;* then too, in this period of worship the saints and martyrs were prayed *for,* not *to.*

During the period of the great councils, 325-451, the testimony of the decrees of the councils agree with those of the fathers. However, among the populace things begin to move Maryward. With Constantine, paganism came into the church as a flood. It was fashionable for pagans to be Christian when it did not involve a testi-

mony purchased at the price of blood. The theologians tried to stem the tide but found it next to impossible. The people and their worship got out of hand and the hierarchy could do nothing about it. This is illustrated by the condemnation of Epiphanius, bishop of Ephesus, against the Collyridians. This was a small sect of women in Asia Minor who offered sacrificial cakes to Mary. In his condemnation, the bishop said: "Let Mary be had in honor, but let the Lord be worshiped!"

As we turn to the worship up through the fifth century, even in the part of the service where the saints are commemorated, there is no sign of Mary worship. Unbelievable as it may be, there is not a jot or a tittle in all the writing of St. Augustine, the church's greatest theologian—from whom Calvin sprang—that would lead to the worship or veneration of Mary. It is not until the Middle Ages that Mary makes her debut, as a goddess, in the West. How did this happen?

We turn from the enlightened hearts of the church in the West and turn to the darkened minds in the East. Catholic scholars will agree that all that Mary is today, in Catholic thought, is a product of the East, of Syrian lineage. This being true, we further ask, 'Why did the people of the East, and not the West, originate the worship of the madonna and child?" The question is easily answered. The people of the East brought their paganism with them, baptized it, and their former mother God became Mary, and the child was labeled Jesus. In the pagan religion of Babylon we find a system which suggests the Mary cult as it has developed to its present height.

It can be proved from historical documents that the five great festivals of the Roman Church were celebrated in Babylon hundreds of years before the time of Christ. The worship of Baylon centered around an evil queen and her child and the religion was full of the depravity of unbridled licentiousness. The full details of it have been given in *The Two Babylons,* by Alexander Hislop. This book should be in the library of every Christian who has anything to do with Roman Catholics. The proof of the origin of Romanism is manifest and is set forth in this book in a way that defies refutation. There are several thousand footnotes giving reference to the documents which prove the nature of the Babylonian cult and the adaptation or adoption of its doctrines into the Roman church in the middle ages.

The five feasts of the Babylonian cult were centered around the calendar. One of the most important of the feasts occurred just after the shortest day in the year. Another was the feast of the longest day of the year. Another was the feast of spring. Still another was the feast of mid-summer. The fifth day was in relation to the first, for the ancient people knew that the period of human gestation was nine months, and they counted back from the festival of the short day, to a day nine months before, and dedicated that day to the lady-mother in the demon religion.

The first and the fifth of these days may be considered, therefore, together, the feast that was celebrated at short day time. It is at that time that the church now celebrates the birth of Christ. In a moment we shall adduce the evidence that Christ could not have been born on December 25th, and this date was never heard of in the Christian church until the third century, and not until the fourth century was far advanced did it gain much observation.

It is certain that long before the time of Christ there was a great pagan festival around the time of December 25th. This celebration was in honor of the birth of the son of the Babylonian queen of heaven. Hislop says (p. 93), "It may fairly be presumed that, in order to conciliate the heathen, and to swell the number of nominal adherents to Christianity, the same festival was adopted by the Roman Church, giving it only the name of Christ. The tendency on the part of Christians to meet Paganism half way was very early developed; and we find Tertullian, even in his day, about the year 230, bitterly lamenting the inconsistency of the disciples of Christ in this respect, and contrasting it with the strict fidelity of the Pagans to their own superstition. 'By us,' says he, 'who are strangers to (Jewish) Sabbaths, and new moons, and festivals, once acceptable to God, the Saturnalia, the feasts of January, the Brumalia, and Matronalia, are now frequented; gifts are carried to and fro, new year's day presents are made with din, and sports and banquets are celebrated with uproar; oh, how much more faithful are the heathen to *their* religion, who take special care to adopt no solemnity from the Christians.' Upright men strove to stem the tide, but in spite of all their efforts, the apostasy went on, till the church, with the exception of a small remnant, was submerged under Pagan superstition.

"That Christmas was originally a Pagan festival is beyond all doubt. The time of the year, and the ceremonies with which it is still celebrated prove its origin. In Egypt, the son of Isis, the Egyptian title for the queen of heaven, was born at this very time, 'about the time of the winter solstice.' Plutarch confirms this fact. The very name by which Christmas is popularly known among ourselves—Yule-day—proves at once its pagan and Babylonian origin. *Yule* is the Chaldee name for

Hail Mary. We adore God. We venerate Franco. Copies of this card, embossed in silver and gold, are in widespread display in Spain.

an "infant" or "little child," and as the 25th of December was called by our Pagan Anglo-Saxon ancestors *Yule Day*, or *The Child's Day*, and the night that preceded it *Mother night*, long before they came in contact with Christians, that sufficiently proves its real character. . . There is indubitable evidence that the festival commemorated not merely the figurative birthday of the sun in the renewal of its course, but the birthday of the grand Deliverer."

I give but a fragment of the evidence which Hislop presents, but the evidence is certain. Hundreds of years after the time of the birth of Christ, when the Pagan world was celebrating the birthday of a Devil-god, the Christians pasted the birth of Christ on top of the Pagan festival, and thus the round of the church year follows the round of the Devil religion that had been celebrated from the time of Nimrod in Babylon.

There is not a word in the Scriptures about the precise day of the birth of our Lord, or the time of the year when He was born. All that is recorded in the Bible, however, implies that the birth of Christ never could have been on the 25th day of December. Hislop says, "At the time that the angel announced His birth to the Shepherds of Bethlehem, they were feeding their flocks by night in the open fields. Now, no doubt, the climate of Palestine is not so severe as the climate of this country (Scotland); but even there, though the heat of the day is considerable, the cold of the night from December to February is very piercing, and it was not the custom for the shepherds of Judea to watch their flocks in the open fields *later* than about the end of October. It is in the last degree incredible, then, that the birth of Christ could have taken place at the end of December. There is great unaniminity among commentators on that point." Hislop then quotes Joseph Mede as follows: "At the birth of Christ every woman and child was to go to be taxed at the city whereto they belonged, whither some had long journeys; but the middle of the winter was not fitting for such a business, especially for women with child, and children to travel in. Therefore, Christ could not be born in the depth of winter." He then continues to, bring forth the evidence of the shepherds in the fields and notes that Christ, speaking of the possibility of flight, said, "Pray that your flight be not in the winter." If the winter was so bad a time to flee in, it seems no fit time for shepherds to lie in the fields by night, and women and children to travel.

The answer is that Christ was not born on December 25th, but that the pagan festival of the worship of the Devil-woman and her Devil-child was adopted into Christianity and baptized with the name of Christ. From this it was only logical to count back nine months and adopt the 25th of March as *Lady-Day* which is celebrated among Romanists as the day of the conception of Christ.

The pagan feast of Easter—the very name is still the name of the Devil goddess—is deceptive because of the fact that it sometimes, but not always, falls at the time of the Passover. That, of course, is the true time of the death and resurrection of Christ. But the idea of fixing the date by the Sunday after the first full moon after the vernal equinox is straight out Babylonian Devil worship, as Hislop abundantly demonstrates. We do not go into the evidence here, for it is not pertinent to the subject of Mary-worship, except that it was all brought in of a piece in the fourth century and developed little by little into the horrible system that is Romanism. The same is true for the St. John's Day festivity at the longest day of the year. That leaves one of the great days to be accounted for, and it is of this day that we especially speak.

The fifteenth of August this year will see the pages of our newspapers and magazines taken over by the Roman Catholic Church. It is for that reason that we are making this number a special number showing the horrors of the Mary-worship that is being brought to its great climax this year with the promulgation of the official dogma of the *Assumption of the Virgin*, which is now to be paraded with such flagrant abandon by the devotees of Rome. The Roman Church is about to announce, as official dogma, that Mary did not have a body like that of other members of the human race, but that being born without original sin, as they have taught since the middle of the nineteenth century in the doctrine of her immaculate conception (not to be confused with the true Christian doctrine of the Virgin birth of our Lord Jesus), she could not be holden of death as are other members of the human race. The Church of Rome now teaches that Mary's soul was not left in Purgatory nor did God permit her flesh to see corruption. The dogma is that on the fifteenth of August, after she had been dead three days, she was taken up into Heaven alive, and that she now sits at the right hand of Christ on the throne of Heaven, and that all access is to Christ through her.

The untaught in Protestantism will be hounded by the Catholics with the idea that they are perfectly right in believing what they have been taught by their fundamental pastors, namely, that there is no way to God except through Christ; but the Catholics will work the arguments thread-bare in attempting to teach that Mary is the way, the truth and the life, and that no one can approach Christ except through Mary.

The subject is so important that I am presenting here the argument as it is set forth is Hislop. "If what has been already said shows the carnal policy of Rome at the expense of truth, the circumstances attending the festival of the Assumption show the daring wickedness and blasphemy of that church still more; considering that the doctrine in regard to this festival, so far as the Papacy is concerned, was not established in the dark ages, but three centuries after the Reformation, amid all the boasted light of the ninteenth century. The doctrine on which the festival of the Assumption is founded, is this: that the Virgin Mary saw no corruption, that in body and in soul she was carried up to Heaven, and now is invested with all power in Heaven and in earth. This doctrine has been unblushingly avowed in the face of the British public, in a recent pastoral of the Popish Archbishop of Dublin. This doctrine has now received the stamp of Papal Infallibility, having been embodied in the late blasphemous decree that proclaims the 'Immaculate Conception.'

"Now, it is impossible for the priests of Rome to find one shred of countenance for such a doctrine in Scripture. But, in the Babylonian system, the fable was ready made to their hand. There it was taught that Bacchus went down to hell, rescued his mother from the infernal powers, and carried her with him in triumph to heaven. This fable spread wherever the Babylonian system spread; and, accordingly, at this day, the Chinese celebrate, as they have done from time immemorial, a festival in honor of a mother, who *by her son* was rescued from the power of death and the grave. The festival of the Assumption in the Romish Church is held on the 15th of August. The Chinese festival, founded on a similar legend, and celebrated with lanterns and chandeliers, as shown by Sir J. F. Davis in his able and

(*Continued on page 56*)

YESTERDAY'S BOOKS

with a message for today

By Basil F. C. Atkinson

Our ancestors were helped and confirmed in their opposition to Romanism and in their understanding of its errors by the large number of good books that were available to them in every generation. The danger in which Britain was placed towards the close of the seventeenth century by the accession of the Romanist King James II produced a healthy reaction and hastened the completion of the Protestant revolution.

Among those who faithfully upheld Protestant truths at the time none was bolder than John Patrick, preacher of the Charterhouse, London, who produced book after book exposing Romanist error until his death in 1695. Some of these books were published anonymously, presumably owing to the danger that might have arisen from the Government.

In 1680 John Patrick published in London his book called "The Virgin Mary Misrepresented by the Roman Church." A draft of this work in manuscript in the author's autograph is in the University Library Cambridge in the charge of the writer of this article. The book goes carefully into the whole question of the cult of the Virgin in the Roman Church. The writer explains the strange worship given to the Virgin in the Roman Church and rebuts the charges made against Protestants of despising her. He gives a good summary of the reasons given by Romanist writers for an attitude toward the Virgin which is unknown in Scripture and in the ancient church.

The writer discusses with copious quotations from Romanist writers the flattery of the Virgin and the teaching about her predestination. He goes carefully into the blasphemous commentary on Proverbs 8:22-30 made by the Jesuit Salazar, in which he interprets the passage as referring to Mary. As is well known, the passage describes wisdom and alludes ultimately to Christ.

The following section of the book deals with the legends relating to the Virgin's conception, incorporated in

the service used in the church of Rome on their festival of the conception of the Virgin. The stories originated in the apocryphal "Protevangelium of St. James" and in the "Epistle to Chromatius and Heliodorus" falsely attributed to Jerome. The author gives many details of these beliefs showing how the faith of the Virgin's parents is pronounced to be greater than that of Abraham. Romanists believe that the Virgin was able to exercise reason at the first moment of her conception, they narrate her thoughts when in her mother's womb, and they describe the measure of grace and merits to which she attained while still in the womb. In all these points, says the author, the Virgin is placed in a position which belongs only to Christ.

Patrick now goes on to discuss in detail the whole question of the immaculate conception of the Virgin. It is of interest that, at the time when he wrote, belief in the immaculate conception was still voluntary, though usually recognized in the Roman Church as proper. He shows easily enough that this doctrine was not known or thought of in Patristic times. The significant answer of those who believe it is that it was kept secret for fear lest Mary should be regarded as a goddess. This is, of course, exactly as she is regarded in the church of Rome today. The author quotes statements of Pope Zosimus (417-8) and Pope Leo the Great (440-461) disproving the immaculate conception. Statements made in the early centuries disproving doctrines held today in the Roman church are often ignored by Romanists.

The author shows how the idea of the immaculate conception originated and rebuts in detail the supposed proofs of it advanced by Romanist writers, rightly pouring scorn on the extravagant stories of the miracles wrought by the Virgin. He also quotes the credulous and incredible opinions given by Romanist writers of the manner in which they supposed Mary to have been preserved from original sin.

John Patrick is careful to substantiate his statements by copious quotation from the services used on the various festivals in honor of Mary and from a great variety of Romanist writers. Many Protestants are ignorant today of the extravagant claims made in the Roman Church on Mary's behalf. Here are some of them, all written before 1688. "Abraham rejoiced to see the day of Christ, he saw it and was glad; but long before Abraham, Adam and Eve rejoiced to see the day of Mary, they saw it and were glad" (Poza: "Elucidarius II," tract 6). "Every faithful soul is a handmaid of the Virgin; nay more, even the universal church itself" (Bonaventura: "In Speculo," chap. 1). Francis Mendoza, the Jesuit, is quoted as follows: "I say, though Christ stands in greater authority with God than the Virgin, yet the blessed Virgin sometimes is more easily moved by our prayers than Christ, and therefore the patronage of the mother is sometimes more present to us, than that of the Son: the reason is that Christ is a judge, and the blessed Virgin only a patroness, and a patroness is only mercy." What could be more blasphemous than the following words of Novarinus? He quotes, "The Name of the Lord is a strong tower, the righteous man runs unto it and is safe," and continues, "Turn but the name of the Lord into that of Lady and you may say the name of Mary. . . . We may say, The name of our Lady is a strong tower, the sinner flies unto it and is safe."

In 1852 the Rev. J. E. Cox, M.A., F.S.A., of All Souls' College, Oxford,

(*Continued on page 49*)

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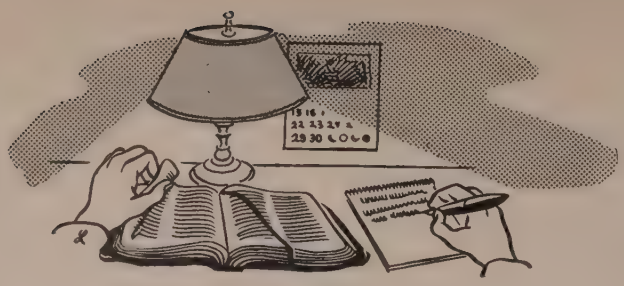

DAILY MEDITATIONS

in the book of

GENESIS

DONALD GREY BARNHOUSE

August 1

NOAH WAS A JUST MAN AND PERFECT (6:9)

The Devil is always at war with words, for if he can change their meanings he can trouble the waters of the Word of God for those who will not drink from the clear springs. There can be but one meaning for "just" in the light of all the Word of God — and that is "justified." God was looking at Noah through the Lord Jesus Christ, for he found grace in the eyes of the Lord. Grace can never be any place else. The word "perfect," also, does not mean that he had righteousness in himself, but that God was looking at him through Christ. He was accepted in the Beloved. His righteousness was the righteousness of God, placed to his account by grace.

LORD, LOOK AT US THROUGH CHRIST.

August 2

NOAH WALKED WITH GOD (6:9)

Noah and his great-grandfather, Enoch, are the two men before the flood who are said to have walked with God. Their lives show that it is possible to grow a lily in a manure pile. No circumstances of this world are too low for God to produce therein faith and a life of holiness. We remember that our Lord said that "as it was in the days of Noah" so shall it be before His return. If those horrible days are to be repeated, let every Christian know that it is possible for us to walk with God in the midst of such unbelief and rebellion. No path can be so rough that a Christian may not walk there when he walks with God.

LORD, HOLD US, THAT WE MAY WALK WITH THEE.

August 3

ALL FLESH HAD CORRUPTED HIS WAY (6:12)

The worst of all sins, as it is the root of all other sins, is to desire one's own way. "All we like sheep have gone astray; we have turned every one to his own way" (Isa. 53:6); is God's view of the departure of man. To turn to one's own way is to leave the will of God. The shortest definition of sin is "I will," for it is the opposite of God's will. The way of man may have seemed not far away from the way of God in the beginning, just as a line leaving another straight line with the divergence of a very small angle may seem close at the first. But the evil of a life that is lived at a tangent from God is that it goes ever farther from God. Man's way ends in corruption.

LORD, KEEP US EVER IN THY WAY.

August 4

I WILL DESTROY (6:13)

The nature of God is a nature of justice that is the balance of His love. The fact that God will bring His times of patience to an end and strike out in justice is the hope of the sin-cursed universe. If God would not act to destroy, then we could do nothing but face an eternity of sinfulness. But God is holy and just, and therefore He will destroy. For the believer He has already moved to destroy our sin by placing it on Christ and dealing with it eternally. Upon those who will not enter Christ the flood of His wrath must fall. Hell is as much a part of the love story of God as is Heaven. We shall be with Him, protected forever from all possibility of sin, because He is the destroyer of sin and of sin's effects.

LORD, WE THANK THEE FOR STRIKING CHRIST FOR US.

August 5

MAKE THEE AN ARK (6:14)

It is God Himself who tells us in the New Testament that the ark is a symbol of the Lord Jesus Christ our Saviour (Heb. 11:7). When we enter into Christ we are absolutely safe from all the floods of judgment that can ever pour upon the earth around us. In perfect security we can be carried through the deluge of wrath and brought out into the eternal land of joy. To Noah this was a command, and he obeyed with joy. God commands all men to repent (Acts 17:30), to enter into the ark of safety before He pours out His eternal wrath upon all unbelief.

LORD, PUT US IN THE ARK.

August 6

PITCH IT . . . WITH PITCH (6:14)

The beauty of this passage is that the Hebrew word for "pitch" is the same as the word for "atonement." Lev. 17:11 might read, "For the life of the flesh is in the blood; for I have given it to you upon the altar to be pitch for your souls, for it is the blood that serves as pitch for the soul." There can be no leak in the ark for it is the pitch that keeps the waters from entering. And the judgment of God can never touch the believer because the death of the Lord Jesus Christ stands between him and the wrath of God forever. We are not only saved, but we are safe.

LORD JESUS, THOU DOST STAND BETWEEN US AND THE WRATH OF GOD.

August 7

THE LENGTH . . . THE BREADTH . . . THE HEIGHT . . . (6:15)

An engineer, who is a Christian, lecturing before the War College at Annapolis said to the Admirals who are responsible for our navy that men built ships for centuries in various proportions, but that since British naval architects had found the formula for the battleship Dreadnaught, all naval construction henceforth follows the proportions of that ship, now recognized as scientifically perfect. And the proportions of the Dreadnaught are exactly the proportions of the Ark. The Bible is not a scientific textbook, but it is accurate to the last detail. The nearer science gets to the truth the nearer it gets to the Word of God.

LORD, WE THANK THEE FOR THE PERFECT BOOK.

August 8

A WINDOW . . . A DOOR . . . THREE STORIES (6:16)

At least one critic has laughed at this account of a single window for a vast ship like the ark. The verse may be understood to mean that there was an opening all the way around the entire ark. Or God may have lighted the ark with His presence even as He brought light to Israel when there was darkness in all Egypt. There was only one door to the ark just as there is only one way to God. When we are inside we are safe from all the floods of judgment and God will give us illumination. And the fact that there were three stories speaks of the fact that there is room enough for all to come.

LORD, WE THANK THEE FOR ACCESS, LIGHT, AND ROOM.

August 9

I, EVEN I, DO BRING A FLOOD (6:17)

As for God, His way is perfect (2 Sam. 22:31), and even His judgments are perfect. The most important doctrine in all of the Bible is the doctrine of the sovereignty of God. Nothing else can even approach this doctrine in comparative importance. Let no one criticize God for sending the flood. If there is to be criticism, let it be for saving Noah of the drunken heart and Ham with the foul and lustful mind. They would have been destroyed in the flood if they had received their just deserts. There is no mystery in the thought of judgment,—the mystery is in the thought of grace. That is why we sing, "Amazing

grace . . ." Of all the adjectives that could describe grace, "amazing" is the most accurate.

LORD, WE BOW BEFORE THY GRACE.

August 10

MY COVENANT (6:18)

My promise, My terms of alliance, or rather, My binding of Myself in grace with you. Our God has never acted by whim. All that He has ever done has been according to an eternal plan. This plan has been set forth in its various relationships with men by set promises, covenants, which are binding upon God. That is why we can sing, "His oath, His covenant, His blood, Support me in th' o'erwhelming flood; When all around my soul gives way, He then is all my hope and stay." And God says in the New Testament, "I use a simple human illustration: If it be but a man's covenant one party cannot cancel or add to it" (Gal. 3:14). And the context breathes the thought: How much surer is the covenant of God!

LORD, WE THANK THEE THAT THOU HAST BOUND THYSELF TO US.

August 11

TWO OF EVERY KIND (6:19)

This is the God of Creation speaking and ordaining the preservation of all the species of His creation. This is Elohim continuing His providential care over His creation. Just as He created every variety of living thing "after its kind" (Gen. 1:24, 25), so now he preserves every living thing "two of every kind." The fact that He specified "male and female" is the accentuation of the idea of preservation. Not even a sparrow falleth without His knowledge (Mt. 10:29), and every creature in His creation plays its part in His eternal plan.

LORD, WE THANK THEE FOR THY PRESERVING PROVIDENCES.

August 12

THUS DID NOAH (6:22)

Of all the men of the Bible it seems to me that Noah had the greatest faith. For we read in the New Testament that Noah obeyed God upon the warning of God concerning things not seen as yet (Heb. 11:7). We must realize that it had never rained upon the earth. Rain was one of the things not seen as yet. What a fool he must have seemed to those who lived around him when he spoke of a change in nature that was one of the greatest in geological history. Noah did not waver. So, in a world where a mist went up and watered the earth (2:6), Noah did exactly as he was told and built a ship of 18,000 tons displacement.

LORD, MAY WE HAVE FAITH TO PUT THY WORD ABOVE THE "LAWS" OF NATURE.

August 13

ACCORDING TO ALL . . . SO DID HE (6:22)

Disobedience does not necessarily mean doing nothing that one is told. Disobedience may sometimes be total when one has done ninety per cent of what was commanded. True obedience consists not only in doing what one is told to do, but in doing all that one is told to do. So did Noah. Disobedience could have been as dangerous as building the ark without a floor, or with a hole in the floor. The water would have come through and the rest of the work would have been spoiled. Obey God in all things and you will be in the place of safety. "In all thy ways acknowledge Him and He shall direct thy paths."

LORD, MAY WE OBEY, EVEN TO THE LAST FRACTION.

August 14

AND JEHOVAH SAID UNTO NOAH (7:1)

Some have imagined that because a different name for God is used here that a later editor took two different accounts and pasted parts together to form the present account. It is a total miscomprehension of the spiritual. God (Elohim) is the creative name of the Godhead and Jehovah is the redemptive name. The previous verses have spoken of the preservation of the human race and the animal species. These verses now speak of redemption. God who has acted in faithfulness to a promise now acts in utter grace. The two must go together.

LORD, WE THANK THEE THAT THOU ART COMPLETE.

August 15

THEE HAVE I SEEN RIGHTEOUS BEFORE ME (7:1)

What is beauty? Ask the critics and they will finally, after much discussion, tell you that it depends on the person that does the looking. What is lovely to one person is despised by another. This leads us to the conclusion that beauty is in the eye of the beholder. We may be thankful for this fact, for in ourselves there is no loveliness, but God has deigned to look upon us through the Lord Jesus Christ. As a child may find a deformed toy lovely and precious because of something in the heart of the child so the Lord has found us righteous before Him because of something that is in His heart. And that something is what He has seen in Christ who is made unto us righteousness (1 Cor. 1:30).

LORD, WE THANK THEE FOR THY RIGHTEOUSNESS MADE OURS.

August 16

EVERY CLEAN BEAST . . . BY SEVENS (7:2)

Here the critics have loudly cried "contradiction" because, they say, in the Elohim account God commanded two and in this, the Jehovah account, God commands seven. But the explanation is found in the addition of the word "clean." Of all living things there were two for preservation of species. Of the clean beasts by sevens (probably seven pairs) because there were to be blood sacrifices. For example, when Noah came out of the ark his first act was to build an altar and to kill at least one of every kind of the clean animals and birds (8:20), which he could not have done if there had been but a single pair.

LORD, WE THANK THEE FOR THE INTRICATE TRUTH OF THY WORD.

August 17

AND NOAH WENT IN (7:7)

It was a tremendous act of faith. The people round about must have thought that his folly had now reached its climax. We do not know what they thought when suddenly the animals began entering in. But we do know that Noah's act of entering became the grounds for the condemnation of the world (Heb. 11:7). No man can say that he could not believe. A believing convict condemns an unbelieving convict. A believing doctor condemns an unbelieving. There is, somewhere on earth, your practical double in circumstances, and the entering in of the believer condemns the unbeliever.

LORD, MAY WE ENTER IN.

August 18

IT CAME TO PASS (7:10)

Enoch had prophesied it, and had announced the judgment upon the ungodly. His son Methusaleh had lived it, and showed forth the patience of God in his long life. He had died just a short while before it came to pass. Noah had announced it and had built the vast ark in the sight of the world, which undoubtedly ridiculed him. He had held steadfast to the end in spite of all appearances and without any precedent whatsoever. And at last it came to pass. God is not a man that He should lie. All that He has promised He will perform. The truths are certain because He has spoken.

LORD, WE THANK THEE FOR POSITIVE CERTAINTY.

August 19

THEY WENT IN UNTO NOAH (7:15)

Never be ashamed of the Bible. The deeper you dig into it the more it will answer those who ridicule it. I once read a railing article against the Bible which laughed at the idea of Noah catching all the animals and what a time he must have had. But the Lord God can turn the heart of animals as He wishes. The earth had not yet been divided into continents and the animals were nearby. None of them had ever tasted blood as yet, and the Lord brought them to the ark. Only man is more stupid than the animals: "The ox knoweth his owner, and the ass his master's crib, but my people does not know, my people does not consider" (Isa. 1:3).

LORD, GIVE US THE COMMON SENSE OF THE JACK ASS.

August 20

GOD HAD COMMANDED . . . THE LORD SHUT HIM IN (7:16)

Once more God shows more than one side of His nature and being. As God (Elohim) He commanded. As Jehovah the Redeemer, He shut Noah in. There was safety indeed. This shutting in of Noah is the equivalent of our being sealed with the Holy Spirit (Eph. 4:30). Noah was not only saved, he was safe and secure. What more can He say than to you He hath said? If any man be in the ark, he is saved through the flood of judgment. If any man be in Christ, he is a new creation (2 Cor. 5:17).

LORD, WE THANK THEE THAT THOU HAST SHUT US IN.

August 21

THE WATERS . . . BARE UP THE ARK (7:17)

The same waters that destroyed the life of the earth bare up the ark in which Noah and all his were carried safely. The same judgment that sweeps down from God upon the Lord Jesus Christ brings death to those who refuse and life to those who believe. Let us never forget that from the death of Christ comes both death and life.

(Continued on page 54)

A Bibliography of Roman Catholicism from the Protestant Standpoint

By WILBUR M. SMITH

As far as I have been able to discover, there is no recent comprehensive bibliography of Roman Catholicism and its various aspects available in the English language, though there were many earlier ones, as far back as 1724. I have not discovered anything more recent than the thirteen columns in the bibliographical work by Howard Malcom, " An Index to the Principal Works in Every Department of Religious Literature," published in 1870. A vast amount of anti-Catholic literature appeared during the seventeenth and eighteenth centuries, most of which is not important today. What is important will herewith be listed. In fact, Lowndes, in his "Bibliographers' Manual," eighty-five years ago, listed more than nine hundred titles on both sides of the question, exclusively in the English language. There is an enormous literature in German and French, far more than in English, and for the most part more important, none of which I am attempting to enumerate here. The following bibliography contains only what is considered the most important literature on the question, and not all of that.

I have first listed the important books on Roman Catholicism as a whole; then some important volumes on Protestantism. Then I have taken up the question of the Popes, the Reformation with Luther and Calvin, the Roman Catholic Church in the United States, books by former priests, and, in alphabetical order the principal subjects that must be discussed in a treatment of Roman Catholicism, as, for instance, the Inquisition, the Mass, purgatory, and the Virgin Mary.

I have not attempted in this bibliography to include periodical articles, except in the rarest cases, though many of them were of great importance when published, and some of them still are. I have not attempted to list the literature that discusses scandals of certain priests, nor the escape of nuns from convents, etc., for I do not think this is the way to approach the question today. Though most of the Reformers believed Rome was Antichrist, I think today the general opinion among prophetic students is that this was a false interpretation, and not believing that Rome was Antichrist myself, I am not attempting to list the works that so identify her. I have not attempted to give the extensive and important literature on the Anglo-Catholic revival in Great Britain. For an excellent history of the movement, from a sympathetic standpoint, there is W. J. Sparrow Simpson's "History of the Anglo-Catholic Revival from 1845," London, George Allen & Unwin, 1932, 304 pp. As the title indicates this survey begins after Newman's secession.

As never before, the whole Protestant church in this hour ought to instruct its people concerning the superstitions, the nonscriptural tenets, the blasphemies, of Romanism, for the following reasons:

(1) This is called Holy Year by the Roman church and thousands of Americans will be crossing the Atlantic to attend Rome's celebration, and millions of words will be printed in our newspapers and magazines regarding this much-heralded observance.

(2) The Knights of Columbus, during the last two years, have paid for advertisements in most of our important daily newspapers, which carry falsehoods concerning both Protestantism and Romanism, even going so far as to say that the Bible is a "dangerous" book to read, which, of course, Rome as a whole would today not dare to say.

(3) As never before in the history of our country, the question of governmental support of parochial schools is up for bitter discussion and decision, and a vast literature is flowing from this caldron.

(4) The Vatican has declared for the internationalism of Jerusalem, and in this way has alienated almost all the Jews of the world, and also in doing so she is setting the stage for the fulfillment of prophecy relating to that city and Rome's involvement in it.

(5) There is increasing opposition to Protestant missionaries in Roman Catholic countries.

(6) There is much discussion in liberal Protestant circles, and even in some conservative Protestant circles, of a world church, which some hope will embrace Roman Catholicism.

(7) There is a drift toward Romanish practices in some divisions of the Protestant church, including ritual, a chancel taking the place of the pulpit, and even High Mass, incense, the reservation of the sacrament, and prayers for the dead.

(8) Rome has set herself more powerfully against Communism than any other religious body in the world, and is therefore winning the moral support and co-operation of many fine people not in the Roman church, many of whom will probably be led to identify themselves with Rome because they dread the infiltration of communistic forces in our government.

This is the time when we should expose once again the foulness, the irrationalism, the blasphemy of what Rome insists upon today, and what true Romanists must believe. If I were a pastor at the present time, I would devote eight or ten Sunday evening sermons this coming fall or winter to this subject, and advertise it extensively. It would not have to be sensational, and it would not have to be bitter, but it would be illuminating, and might keep some ignorant souls from getting into the toils of this ecclesiastical octopus.

I have thought it useful to give references to the important articles, some of them very important, in our principal theological dictionaries that bear upon the subjects of this bibli-

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Some people are so busy "talking" that they fail to hear God "speaking."

ography. The list in chronological order of these dictionaries is as follows:

A Dictionary of Christian Biography, Literature, Sects, and Doctrines. Ed. by William Smith and Henry Wace. 4 v. London, 1877. Indicated below as Smith and Wace.

A Dictionary of Christian Antiquities. Ed. by William Smith and Samuel Cheetham. 2 v. Hartford, 1880. Indicated below as Smith and Cheetham.

Walter Farqubar Hook. *A Church Dictionary* (1st ed. 1842) 15th ed. 788 pp. London, 1896. Indicated below as Hook.

John Henry Blunt. *Dictionary of Doctrinal and Historical Theology.* 825 pp. London, 1903. Indicated below as Blunt. Inclined to higher church views than the volume by Wright and Neil.

Charles H. H. Wright and Charles Neil. *A Protestant Dictionary Containing Articles on the History, Doctrines, and Practices of the Christian Church.* 832 pp. London, Protestant Reformation Society, 1904. A remarkable work, the very best of its kind. Indicated below as Wright-Neil.

Encyclopedia of Religion and Ethics. Ed. by James Hastings. 13 v. Edinburgh, T. T. Clark; N. Y., Scribner, 1908-1927. Indicated below as H D R E. A work of vast scholarship which attempts to give historical treatment of subjects discussed. The article, "The Instance of Infallibility" is probably the greatest dictionary article on this subject ever written.

GENERAL WORKS

William Chillingworth. *The Religion of Protestants; a Safe Way to Salvation.* (1st ed. 1637). 515 pp. London, Bohn, new ed. 1846. Attracted by the idea of an infallible church, Chillingworth became a convert to the Church of Rome, 1630, but after further study, in 1634 again declared himself a Protestant. His "Religion of Protestants," created a great stir, gave birth to considerable controversial literature, and became one of the most influential theological works of the seventeenth century.

Richard Whately. *The Errors of Romanism Traced to Their Origin in Human Nature.* Philadelphia, 1843.

Richard Whately was the Archbishop of Dublin and one of the scholars of his day.

Napoleon Roussell. *Catholic and Protestant Nations Compared in their Threefold Relations to Wealth, Knowledge, and Morality.* 2 v. Boston, Jewett, 1855.

Chapters on such important subjects as, "The Two Americas Compared," "Roman Catholic Ireland and Protestant Scotland Compared.'

Charles Elliott. *Delineation of Roman Catholicism from the Authentic and Accepted Standards of the Church of Rome.* Corrected and revised by William H. Rule. 4th ed., lii, 822 pp. London, 1879.

This work originally appearing in 1844 ought to be brought up to date and reprinted. Almost every important doctrine of Romanism is here examined in the light of the official Roman decrees.

Edward J. Stearns. *The Faith of our Forefathers.* 9th ed. 375 pp. New York, 1879.

Written in reply to Cardinal Gibbons' widely heralded *Faith of Our Fathers.* Particularly valuable are the chapters: "Penance," "Invocation of Saints," and "Purgatory and Prayers for the Dead."

The Church and Her Doctrine [chapters by various Church of England clergymen]. vi, 309 pp. New York, Christian Literature Company, 1892.

Among other subjects discussed are, "The Sufficiency of Holy Scripture" by Canon R. B. Girdlestone.

Walter Walsh. *The Secret History of the Oxford Movement.* 3rd ed. xv, 424 pp. London, 1898.

Canon McCormick, Chaplain to the Queen, said this volume "contains one of the most startling revelations ever made to the people of any country."

A. M. Fairbairn. *Catholicism: Roman and Anglican.* xxiii, 481 pp. New York, Scribner 1899.

Fairbairn, Principal of Mansfield College, Oxford, was one of the great historical theologians of his generation, with both vast learning and a brilliant style.

Chapter 3. Catholicism and Religious Thought. pp. 94-140.

Chapter 4. Catholicism and Historical Criticism. pp. 141-204. Concludes with a discussion of the thesis—"The supernaturalism of Catholicism marvelous, not mysterious: its radical defect the want of a true supernaturalism."

Chapter 6. Cardinal Manning and the Catholic Revival. pp. 237-280.

Chapter 10. Oxford and Jowett. pp. 437-481.

Robert F. Horton. England's Danger. xiii, 143 pp. London, Clarke, 1899.

Chapters on, "Romanism and National Decay," "Truth," "Holy Scripture," "Purgatory."

James M. King. *Facing the Twentieth Century, Our Country, Its Power and Peril.* New York, The American Union Language Society, 1899.

This volume contains a remarkable number of illustrations and some valuable material in the appendix; as for example, "Vatican and Papal Authorities Friendly to Spain and Hostile to the United States During the Spanish-American War."

Walter Walsh. *The History of the Romeward Movement in the Church of England,* 1833-1864. xvii, 428 pp. London, Nisbet, 1900.

Devoted to the rise and development of the Oxford Movement, Pusey, the Tractarian episode, etc.

Richard Frederick Littledale. *Plain Reasons Against Joining the Church of Rome.* Last edition published in the author's lifetime, carefully revised and much enlarged, fifty-eighth thousand, 1924. 252 pp.

Originally published in 1879, and immediately recognized as one of the most important works of its kind to be published during the nineteenth century. A large part of the work is devoted to a defense of the validity of the Anglican Episcopate.

Karl von Hase. *Handbook to the Controversy with Rome.* English translation. 2 v. London, 1906.

The author of this book was Professor of Theology in the University of Jena for fifty-three years, 1830-1883. This work, first published in 1862, the fifth edition appearing in 1890, was recognized throughout Continental Europe as one of the most important works against the Roman church and its claims, of the nineteenth century. The edition before me is the beautifully printed one, edited with notes, by A. W. Streane, at one time Dean of Corpus Christi College, Cambridge. Von Hase says in his introduction: "I have termed this book a polemical handbook, inasmuch as it was intended to be an epitome of all which the profoundly learned Martin Chemnitz brought forward on the side of Protestantism, so far as it is at the present day justified and possessed of vitality. Thus I have had the co-operation of many colleagues and fellow workers of past days, and also that of industrious and younger fellow workers, the members of the theological seminary of our University at Jena. There we spent two sessions in discourses and conferences with regard to these subjects, which furnished or suggested to me much that only needed to have my own likeness and impress stamped upon it." He names "the Jesuit Perrone, Professor of Dogmatics at the Collegio Romano, whose theological lectures, the last great work on dogmatics issued by the Roman Church, appearing in nine volumes, are widely disseminated in something like thirty editions," and says, "This living opponent is the really modern controversialist of the Roman Church, and I have had specially to reckon with him."

Vol. 2, Chapter 2 Acts of Super-abundant Devotion
Chapter 4 The Cult of Mary (Reprinted in this issue, p. 12)
Chapter 7 The Lord's Supper

There is also a supplement in the second volume, pp. 427-484 referring to a great mass of important literature on the question.

Robert F. Horton and Joseph Hocking. *Shall Rome Reconquer England?* xi, 199 pp. London, National Council of Evangelical Free Churches, 1910.

Chapters on, "Why Romanism Ruins a Country," "The Determination of Rome to Reconquer Great Britain," etc., with a concluding one, "The Duty of Protestants."

Walter Walsh. *England's Fight with the Papacy; a Political History.* xix, 494 pp. (74 cols. of index). London, Nisbet, 1812.

A very important historical work, more satisfying than any other I have seen as a survey of this great conflict. Chapter 2, on Henry II opens with the statement that England was the first nation to resist Papal extortions. Chapters 11-16, pp. 147-256, are devoted to the reign of Elizabeth.

Randolph H. McKim. *Romanism in the Light of History.* vii, 277 pp. New York, G. P. Putnam's Sons, 1914.

The author at the time was Rector of the Church of the Epiphany, Washington, D. C. The larger part of the volume is devoted to a careful study of Pope Leo XIII's Encyclical on the Reunion of Christendom. The final chapter, pp. 245-271, is a reply to the amazing statement of Cardinal Gibbons, made in the Roman Catholic Cathedral of Westminster, London, September 1908, that civil and religious liberty was first established on American soil by the Roman Catholics of Maryland, a crushing denial based on undeniable historical evidence.

James T. Shotwell and Louise Ropes Loomis. *The See of Peter.* xxvi, 737 pp. New York, Columbia University Press, 1927.

Exhaustively covers all the relevant material, Biblical and ecclesiastical, for the first four centuries of the Christian era.

Cecil John Cadoux. *Catholicism and Christianity.* A Vindication of Progressive Protestantism. xi, 704 pp. London, Allen & Unwin, 1928.

This large work of some 270,000 words, was written by one of England's most famous New Testament scholars, Professor of New Testament Criticism, Exegesis, and Theology, in the Yorkshire United Independent College, Bradford. In many ways it must be considered as the most exhaustive consideration of the theological differences between Protestantism and Romanism published in our language during the last half century. Part I, pp. 3-86, is devoted to the appeal of and the "advantages" of Catholicism; Part II, pp. 87-255, to the question of authority, with chapters on the authority of the

Bible, of Christ, of the Church, etc.; Part III "The Answer of Historical Evidence," pp. 256-521, including a long chapter on Catholicism and the Scriptures, others on the Apostle Peter, Fictitious Marvels, etc. Part IV, pp. 522-642, is devoted to the important subject of persecution by the Roman Church, with a discussion of modern Roman Catholic apologies for such! The work is heavily supported by references to and a critical appraisal of practically all the important literature, in English, French, German, Spanish, Italian, and Latin. On the other hand Cadoux's modernism often appears when great issues arise. He is willing to abandon belief in the miracles. The Bible does not speak to him with final authority. He is most emphatic in his conviction that Protestants cannot ever hope for union with Rome or desire it.

WINFRED ERNEST GARRISON. *Catholicism and the American Mind.* 267 pp. Chicago, Willett, Clark & Colby, 1928.

He concludes his chapter, "Recent Relapse to Mediaevalism" with these words: "No more serious error can be made in judging of the spirit, the attitudes, and the methods of Roman Catholicism in the United States, at the present time than the assumption that it has been permeated and transformed in some subtle fashion by the spirit of American institutions. There would have been some justification for such an opinion thirty years ago. There is none now. That individual laymen exhibit modern attitudes, is, of course, true. But the attitudes of the hierarchy, the 'teaching church,' are unchangingly Mediaeval, and the pressure of this hierarchy is exercised without cessation upon all faithful laymen—except when some specific object is to be attained by allowing the liberal utterance of a layman to go temporarily unrebuked."

CHARLES C. MARSHALL. *The Roman Catholic Church in the Modern State.* xiv, 350 pp. New York, Dodd, Mead, 1928.

Written as a reply to Alfred E. Smith's article, "Catholic and Patriot," in the *Atlantic Monthly,* May 1927.

Chapters on The Constitution, Pastor Aeternus, the Syllabus of Pope Pius IX, and the Encyclical Letter *Immortale Dei,* which are also reprinted in the Appendix. Also, "Democracy in the Law and Government of the Church of Rome."

E. BOYD BARRETT. *While Peter Sleeps.* xi, 321 pp. New York, Ives Washburn, 1929.

Some of these chapters originally appeared in the *Journal of Religion* and the *American Mercury.* Barrett believes the Roman Catholic Church is in great need of reform. In the chapter on the Bible "God's Forgotten Biography," he says (pp. 217-218): "Strange to say, the Catholic, who is par excellence the claimant of sonship of God, is in practice indifferent to and ignorant of the Bible. There is no church among the Christian group which does so little to encourage its followers actually to read and study the Old Testament as the Catholic Church. Nor has any other church raised so many obstacles against the Bible being spread among the people as the Catholic Church."

His introduction concludes thus: "As I write I propose to avail myself freely of my experiences as a Catholic priest and director of souls, save in so far as I am restricted in such a course by the secrecy of confessional communications. If it should fall out that the reward for my effort to speak plainly to a truth-loving generation be a cosy corner among the forbidden books of the *Index,* I shall feel no heart-rending solicitude about the loneliness of my volume, for it will find itself among the offspring of Cardinals, Archbishops and eminent Jesuits—strange bedfellows forsooth, but not always unsociable."

DAVID S. SCHAFF. *Our Fathers' Faith and Ours, a Comparison Between Protestantism and Romanism.* 2d. ed. 680 pp. New York 1929.

Schaff was for many years the Professor of Church History in Western Theological Seminary in Pittsburgh. I think without any doubt this is the one indispensable book now available on the entire range of subjects relating to the Catholic Church from a Protestant standpoint. It is based on right scholarship, mastery of all the important literature. It is written with transparent style. It gives authorities for every statement. The first part, pp. 1-138, gives a history of the reformation. The second part, pp. 139-511, treats of the doctrinal usages of Romanism. Chapters on the Scriptures, the church, the papacy, the priesthood, the sacraments, the Mass, purgatory, the Virgin Mary, images, etc. The third part, pp. 513-628, discusses the social and moral problems involved in Romanism. ***I would recommend this volume to every serious Protestant in America.***

G. G. COULTON. *Romanism and Truth.* 2 v. London, Faith Press, 1930.

The author says in his preface: "No non-Romanist need be frightened by this bugbear of flat contradiction, or by sneers at his ignorance of things which 'every Catholic knows.' It will be seen that I quote, both in this volume and in the next, almost exclusively from Romanist sources. Often I bring evidence from writers who bear the hallmark of perfect orthodoxy; from Popes and Saints; but often, also, from men who, in spite of themselves, were either cast out from the church or finally left it of their own accord. For, let it again be said, there are few more glaring falsehoods in modern Roman apologetics than the assurance that 'the Catholic understands all these things; it is only the Protestant who cannot understand.'

"Meanwhile, the church is pursuing secretly in England (helped, I have reason to believe, by American dollars) a scheme which even the most boastful among its champions do not dare to set about openly. The Westminster Catholic Federation is under the presidency and special patronage of Cardinal Bourne. It has set itself, with great deliberation, to engineer an attack upon the histories commonly used in the schools of Great Britain. Its historical expert of whom we may speak conveniently in the singular, though perhaps the Federation has employed a whole group, has assiduously sifted all the books used in London County Council schools, has sent to the London County Council and to the publishers a long list of matters requiring correction, and has printed its report, in three octavo volumes."

In the second volume are chapters on "Clerical Ignorance," "Gambling and Forgery," "Rome and the Schools," etc.

JOHN F. MOORE. *Will America Become Catholic?* x, 252 pp. New York, Harper, 1931.

Chapters on the "Immigrant Catholic," "Mixed Marriages," "Birth Control," "Catholic Evangelism," "The Negro Catholic," etc.

Concluding paragraphs: "The evidence as a whole seems to indicate that Protestantism will be seriously mistaken if it leaves the future of religion to the Roman Catholic Church. With all its zeal, that church is not covering and, apparently, cannot cover the field. Unless, therefore, Protestantism is active, evangelical, definite in its faith, its discipline, its worship, there cannot fail to be in the United States a vast population surrendered to indifference and disbelief.

"The issue today is not whether America is to be made Catholic but whether America, Protestant or Catholic, is to be made Christian. That is the task."

J. LLOYD MECHAM. *Church and State in Latin America; a History of Politico-ecclesiastical Relations.* ix, 550 pp. Bibliography pp. 509-532. Chapel Hill, University of North Carolina Press, 1934.

The author was Professor of Government in the University of Texas.

GEORGES SELDES. *The Vatican: Yesterday—Today—Tomorrow.* 439 pp. New York, Harper, 1934.

Part I The Ancient Vatican

Part II The Pope

Discusses his election, audiences, the Sacred College, etc.

Part III Courts and Administration. Chapter 11 "The Modernization of the Index"

Part IV The Modern World. Chapter 18 "Modern Trials of Vatican Diplomacy"

Chapter 22 "The Pope and Modern Society"

E. BOYD BARRETT. *Rome Stoops to Conquer.* 267 pp. New York, Messner, 1935.

Chapters on "Catholic Action," "Winning the Worker," "A Fighting Press," "Father Charles E. Coughlin," "Cardinal O'Connell." Opens with the following sentence: "From an insignificant group of 25,000 adherents, shepherded by thirty poor priests, in 1789, the Catholic Church of America has grown to be a congregation of 20,000,000, led by thirty thousand priests."

KARL HEIM. *Spirit and Truth. The Nature of Evangelical Christianity.* 201 pp. London, Lutterworth Press, 1935 (from the fourth and fifth German editions of 1929).

Dr. Hugh Watt of New College, Edinburgh, says in the Introduction, "I know of no modern book more likely to lead to an intelligent appreciation of and enthusiasm for, the essentials of the evangelical faith."

CECIL JOHN CADOUX. *Roman Catholicism and Freedom.* 208 pp. London, Independent Press, 1936; 3d ed., 1937.

"The point I wish to make and on which I must close, is that all Christian efforts to revivify Protestantism will be fruitless and indeed (in so far as they involve religious strife) inglorious, unless they are rooted in a deep love for God as revealed to us in Jesus Christ and a true reverence for His will as it affects human life. Only so can we hope to have the driving power needful for success, and the chivalry and charity which alone can make our striving worthy of the cause."

FRANCIS J. PAUL. *Romanism and Evangelical Christianity. A Study of Origins and Developments.* x, 493 pp. London. Hodder and Stoughton, 1940.

These chapters represent lectures given when Dr. Paul was appointed Cunningham Lecturer at New College, Edinburgh, for 1938. Twenty years before he had been asked to write a book on this subject by Sir William Robertson Nicoll, who said that in answer to many requests he had not been able to suggest an adequate book to his correspondents.

Chapter 1. "The Doctrine of Holy Scripture" pp. 1-56. An excellent scholarly, annotated analysis of the difference in attitude toward the Scriptures by Protestant and Roman Catholic.

Other chapters on Baptism, Man, Priesthood, Virgin Mary, etc.

GEORGE P. HOWARD. *Religious Liberty in Latin America? Foreword by John Mackay.* xxii, 170 pp. Philadelphia, Westminster, 1944.

The author was born in Argentina, and lived nearly all his life

in South America. The thesis of the work is expressed in an early paragraph of the Introduction: "A campaign is evidently on for a post war program that will grant religious freedom wherever the Roman Catholic Church is in a minority and religious monopoly wherever it has the power to suppress competition. The fight against Protestant missions in Latin America is the first stage of that campaign. Our Protestant representatives in the southern lands are the present victims of the bludgeoning blows of misrepresentation and the quick darts of a mocking wit which have been hurled upon them. The discriminatory attitude of the American press in favor of Catholic interests would lead one to plead: If these Catholic interests are allowed to express themselves without the restraints that even pagan courtesy would dictate, surely we Protestants have the right to present our case. Our Roman Catholic friends, therefore, will understand if the writer, after thirty-five years of silence on such delicate matters, feels driven to speak very frankly, but not, he hopes, in a manner that oversteps the bounds of Christian courtesy."

M. Earle Bates. *Religious Liberty—An Inquiry.* xviii, 604 pp. New York, International Missionary Council, 1945.

Contains many pages on subjects not related directly to Roman Catholicism, but also many large sections on the position of the Roman church in relation to religious liberty that rest solidly on authentic sources.

C. Anderson Scott. *Romanism and the Gospel.* 203 pp. Philadelphia, Westminster Press, 1946.

This is really a very significant volume. The opening chapter, "The Need for Reformation," is a discussion, not of the Reformation of Luther and Calvin, but of the increasing ritual and legalism and absence of the doctrine of grace among the church fathers. Among other subjects discussed, from the standpoint of New Testament doctrines, are the Virgin Mary, the Lord's Supper, Purgatory, Relics and Miracles, Scripture and Tradition, Catholicism and Morals.

On the Virgin Mary, Scott says: "It is worth while to quote the argument by which Roman apologists support the story as true, as an illustration of the kind of proof which they offer for many similar stories. 'Mary's corporeal assumption into Heaven is so thoroughly implied in the notion of her personality as given by Bible and dogma, that the Church can dispense with strict historical evidence of the fact.' The culmination of this series of propositions concerning Mary is reached in the doctrine of her Immaculate Conception. As to this doctrine, no doubt can arise that it is part of the 'Catholic Faith,' which a man is bound to believe if he is to be saved. It was the subject of a Bull issued by Pope Pius IX in 1854, after consultation with Catholic Bishops in all parts of the world" (p. 73). "St. Basil held that Mary had to pass through the purgatorial fire. St. Augustine was among the earliest of the Fathers who thought that she might be an exception to the rule that all have committed sin, but he includes her with the rest of mankind as sharing the corruption of humanity which began with Adam. It is not until the eleventh century that we find an authoritative writer arguing that Mary was 'sanctified in the womb'" (p. 74). "One shrinks from quoting Alfonso de Liguori (A. D. 1750). His language concerning Mary so far outruns what is credible in anyone who shares the Christian faith in God and in Christ. But his book on the *Glories of Mary* has been immensely popular, was formally recommended for Catholic reading by Cardinals Wiseman and Manning, and the Church of Rome has practically approved its teaching by proclaiming its author a Doctor of the Church. Here are some of Liguori's pronouncements. 'Mary is the peacemaker of sinners with God.' 'Mary is our life because she obtains for us the gifts of pardon and of perseverance.' 'Many things are asked from God, and are not granted; they are asked of Mary, and are obtained.' 'Mary has only to speak, and her Son performs all.' 'He who is protected by Mary will be saved; he who is not will be lost.' 'At the command of the Virgin all things obey, even God.' Yet the Congregation of Rites decreed in 1803 that in all Liguori's writings there is not one word to be found fault with. It is difficult to write with becoming restraint of an institution which calls itself the Church of Christ (and denies the title to nearly all other Christian bodies) and at the same time tolerates and even approves teaching such as this. The solemn asseveration that this Church neither practices nor encourages the 'worship' of Mary is seen to be a quibble. If the assertions of Liguori are true, the Church ought to worship Mary. As it is, they represent a heresy more dishonoring to God and more dangerous to men than the heresies which Rome persecuted to the death. The danger to men is a moral one. The substitution of Mary for God or Christ as the one to whom men turn for help or for forgiveness means the substitution of one who makes no moral demand (or only a trifling one) for One from whom men cannot claim succor without being conscious of a summons to a new life. 'Ye shall be holy, for I am holy'" (pp. 79, 80).

On the power of the Mass, Scott says: "The Council of Trent declared that 'the sacrifice of the Mass is truly propitiatory, and by means hereof we obtain mercy and find grace in seasonable aid.' And that there may be no mistake as to the reason why such a sacrifice was required, the Council added, 'For the Lord, appeased by the oblation hereof, and granting the grace and gift of penitence, forgives even heinous crimes and sins.' 'Wherefore, the sacrifice of the Mass is rightly offered, not only for the sins, punishments, satisfactions, and other necessities of the faithful who are living, but also for those who have departed in Christ, and who are not as yet fully purified'" (p. 111). "The second comes from a named authority, the Cardinal Archbishop of Salzburg, in a Pastoral Letter (1906). 'Where even in Heaven is there such power as that of the Catholic priest? Once did Mary bring the Divine Child into the world, and behold, the priest does it not once but a hundred, a thousand times, as often as he celebrates. To the priests has Christ handed over the right over His holy humanity, to them He has similarly given control over His body. The Catholic priest can not only make it present upon the altar, shut it up in the tabernacle, take it out again, and give it to the faithful to enjoy . . . Christ the only-begotten Son of God the Father is thus at his disposal'" (pp. 116, 117).

Scott writes with scholarship, clarity, and for the most part a loyalty to New Testament truth. I would make only two criticisms concerning the book. In the first place, I think he overdoes the Judaistic tendencies of the early church. He seems to have an antipathy to the revelation of the Old Testament as it infiltrated early Christian thought, whereas really the Christian church and the Advent of Christ completed the Old Testament. In the second place, he seems to have an incorrect view of the reality of the wrath of God, and rather bitterly denounces the necessity of propitiation, though he believes, of course, we are truly saved only by the sacrifice of Christ. On the whole, however, the book is very much worth while, and the best treatment now available, so far as I know, dealing with Rome from a theological viewpoint.

Avro Manhattan. *The Catholic Church against the Twentieth Century.* xviii, 461 pp. London, Watts, 1947.

Chapter 8 "Spain, the Catholic Church, and the Civil War."
Chapter 9 "Italy, the Vatican, and Fascism."
Chapter 10 "Germany, the Vatican, the First World War, and the rise of Hitler."
Chapter 11 "Nazism, the Vatican, and the Second World War."

Other chapters on the relation of the Vatican to Austria, Czechoslovakia, Poland, Belgium, France, etc. A very important volume, which concludes with this verdict: "To expect the Catholic Church to forego meddling in social and political affairs is to expect such a profound change in its inner structure as would alter Catholicism entirely. The Spirit which moves the Catholic Church, the foundations on which it is built, its methods permitting everything that furthers its spiritual dominion, its immediate and ultimate goals—all these and numerous other factors make the Catholic Church a ruthless and persistent enemy of our century and of all that individuals and nations are laboring and sweating to attain. The role played by the Catholic Church from the close of the last century up to the end of the Second World War (1945) proves this better than words can do. Although it has resurrected some old political instruments, being a master of tactics, it will conform its methods to the changed times and new situation. One thing it will never change, and that is its fixed and ultimate goal; to further its spiritual dominion over society in all parts of the world."

Avro Manhattan. *The Vatican in World Politics.* 444 pp. New York, Goer Associates, 1949.

PROTESTANTISM

R. M'Cheyne Edgar. *The Genius of Protestantism.* 2d ed. xxii, 355 pp. Edinburgh and London, 1900.

This is easily one of the finest works on Protestant beliefs in the English language, though it is not known to many of our generation. James Orr called it a "spirited and masterly review of the main differences between Protestants and Roman Catholics, and a vindication of the Protestant church in the light of Scripture, history and results." There are good chapters here on the case of St. Peter, "Protestantism and Missions," "Protestantism and Progress," "Protestantism and the Family." The title of Chapter 8 is significant, "Protestantism Promotes Manliness of Character Through Conceding to Every Man the Right of Private Judgment."

Wright—Neil, pp. 550-52.

J. P. Lilley. *The Principles of Protestantism.* Edinburgh, T & T Clark, 1911 (originally published 1898).

Henry W. Clark. *History of English Nonconformity—from Wiclif to the Close of the Nineteenth Century.* 2v. London, 1911.

Evangelism by Members of the Fellowship of Evangelical Churchmen. Ed by J. Russell Howden. 325 pp. London, 1925.

Among these twelve chapters by various evangelicals of America is one on "Confession and Absolution," and one on "The Prayer Book." The volume breathes both scholarship and piety.

THE POPES

There is, of course, an enormous literature on the popes and the papacy, and only some of the most important volumes can here be mentioned. The two most extensive works are by von Pastor and by the great German historian, von Ranke.

LEOPOLD VON RANKE (1795-1886). *Ecclesiastical and Political History of the Popes of Rome During the Sixteenth and Seventeenth Centuries.* Eng. trans. 3 vols. London, 1840.

G. P. Gooch in his great work, *History and Historians in the Nineteenth Century,* London, 1913, p. 87, said of von Ranke: "*The History of the Popes* was not only a great achievement of historical research, but a perfect work of art. He had now reached the maturity of his powers. Without attempting flights of eloquence, his luminous and measured style produces an effect of rare power. From time to time he interrupts the thread of his narrative to utter a grave reflection on the significance of the scenes he is describing. It was while engaged on the *Popes* that he wrote, 'No history can be written but universal history. I am enchanted by the loftiness and logic of the development and, if I may say so, by the ways of God.' The work for the first time revealed his resources of research and judgment, narrative and portraiture. It combined spaciousness with a mastery of detail, a faculty of generalization with minute accuracy. It was quickly translated into every civilized language and became one of the indispensable books of historical literature."

LUDWIG VON PASTOR (1854-1928). *History of the Popes.* 14 vols., various editions.

On this Gooch has said, "He declares that the best *apologia* for the Popes is to show what they have done; but he is no unreserved admirer of certain too-celebrated princes of the Church. The early volumes described the period of the New Learning, the influence of which, he fully admits, was deeply felt in the Vatican. Keenly interested in art and culture, he deals at length with the humanism of Pius II, the artistic activities of his successors and the world famous painters, sculptors, and architects of the Papal Court. He distinguishes between the heathen and the Christian Renaissance, between Valla and Poggio on the one hand and Nicholas V and Vittorino da Feltre on the other. The Popes, he confesses, welcomed all humanists without troubling about their paganism; for they were themselves temporal princes and the only vigorous assault on the pagan Renaissance came from Savonarola."

JOHANN VON DOLLINGER. *The Church and the Churches; or, the Papacy and the Temporal Power.* An historical and political review. xiv, 474 pp. London, Hurst and Blackett, 1862.

"The Churches without the Papacy—a Panoramic Survey." pp. 122-249.

"The Protestant Churches in Germany." pp. 267-335.

Johann Josef Ignaz von Dollinger, 1799-1890, chose the priesthood at the age of 18, and was ordained 1822. The following year he was chosen professor of church history and ecclesiastical law in the Lyceum of Aschaffenburg. His first work, when only 27, on the Eucharist, was rewarded with a doctorate of theology. In the same year he was appointed professor of church history and ecclesiastical law in the newly opened University of Munich. In 1837 he was made librarian of the University. In 1843, in the controversy concerning the immaculate conception of Mary, he asserted a difference of opinion was permissible, as there was no revelation or tradition to settle the matter. Increasingly opposed by the Jesuits, by Cardinal Manning, etc., he was a prolific writer of works on the early church, the papacy, the Middle Ages, etc. When the purpose of the convening of the Vatican Council became known, 1869, to affirm the doctrine of papal infallibility, he published his *The Pope and the Council,* under the pseudonym of Janus. "The work displayed such knowledge of papal history that it was immediately suspected that the author could be none other than Dollinger." When he refused to accept the newly added dogma, he was excommunicated, April 18, 1871 and founded the Old Catholic Church. At the same time he was chosen rector of the University of Munich. Von Hase referred to Dollinger as "the most keen-witted and learned spokesman on the Catholic side north of the Alps."

JOHANN VON DOLLINGER. *Fables Respecting the Popes in the Middle Ages; together with the Prophetic Spirit and the Prophecies of the Christian Era.* xxiv, 463 pp. New York, Dodd, Mead, 1872 (originally published 1863).

The former part occupies pp. 1-272.

WILLIAM ARTHUR. *The Pope, the Kings, and the People;* a history of the movement to make the pope governor of the world by a universal reconstruction of society from the issue of the Syllabus to the close of the Vatican Council. xlvii, 758 pp. London, Hodder and Stoughton, 1903.

A work showing great research, fully documented.

FREDERICK NIELSEN. *The History of the Papacy in the Nineteenth Century.* 2v. London, Murray, 1906.

The author was Bishop of Aalborg, and professor of Ecclesiastical History in the University of Copenhagen. Covers the history from 1798 to the fall of Rome, 1870.

JOSEPH MCCABE. *Crises in the History of the Papacy;* a study of twenty famous popes whose careers and whose influence were important in the development of the church and in the history of the world. xiv, 459 pp. New York, Putnam, 1916.

WRIGHT-NEIL, pp. 517-530

BLUNT, pp. 571-578.

HOOK, pp. 589-591.

It is not our purpose here to write an extended condemnation of the papacy, but the following notes may not be out of place even in a bibliography:

Pope Sergius III was the son of Pope Benedict IV. Pope John XI was the son of Pope Sergius.

Pope Honorius I (638) maintained the heresy that Christ had only one will. In the Sixth Ecumenical Council (681) the dead pope was expelled from communion, an act that was repeated in the Seventh and Eighth Councils, and this fact is a part of the confession of faith which every bishop of Rome had to swear to down to the 11th century.

The reign of Pope John XII (955-964) is described by Atwater in his *Dictionary of the Popes* as "a tale of impiety, debauchery, simony, cruelty . . . crude self-indulgence and vice." Nothing better indicates the terrible immoralities prevailing in the Vatican at one time in its history than the necessity for the creation of the word "pornocracy," which the *Oxford English Dictionary* defines as "the dominating influence of harlots or prostitutes, specifically, the government of Rome during the first half of the tenth century."

THE REFORMATION

KARL ULLMANN. *Reformers before the Reformation, Principally in Germany and the Netherlands.* Eng. trans. 2 v. Edinburgh, T. & T. Clark, 1855.

WILLIAM CUNNINGHAM. *The Reformers and the Theology of the Reformation.* 2nd ed. 616 pp. Edinburgh, 1866.

JOHN HENRY BLUNT. *The Reformation of the Church of England. Its history, principles, and results.* A.D. 1514-1547. xi, 567 pp. London, Oxford, 1868.

PHILIP SCHAFF. *History of the Christian Church.* Rev. ed. New York, Scribner, 1858-1914.

V. 6. The German Reformation. New York, 1888.

V. 7. The Swiss Reformation. New York, 1892.

GEORGE P. FISHER. *The Reformation.* xxxiv, 620 pp. New York, 1878.

CHARLES CHADWICK. *A History of the Christian Church During the Reformation.* 424 pp. London, 1894.

With a rich apparatus of foot notes.

JOHN KNOX. *History of the Reformation of Religion within the Realm of Scotland.* Ed. by C. J. Guthvine. xxvi 364 pp. London, 1898.

This edition is beautifully illustrated. A new edition has just appeared in 2 volumes ed. by William Croft Dickinson which is given the leading review (6 cols.) in the *Literary Supplement* of the London *Times,* May 19, 1950.

WILLISTON WALKER. *The Reformation.* 478 pp. New York, 1900.

F. A. GASQUET. *The Eve of the Reformation.* ii, 460 pp. New York, Putnam, 1900.

T. M. LINDSAY. *A History of the Reformation.* 2 v. New York, 1906, 1907.

HENRY WACE. *Principles of the Reformation, Practical and Historical.* 252 pp. London, 1910.

In his preface Dr. Wace declares, "The Roman Catholic Church, with its grievous perversions of Christian truth, does exhibit in an extreme form permanent tendencies of human nature, and we may always have to contend against similar influences in our own church and nation. But the only effectual method for resisting them is to maintain before the minds of men and women, in full force, the momentous realities and the profound truths from which the Reformation drew back the Medieval veil. I believe that those realities and truths lie at the very foundation of the spiritual life and the moral force of our people, and that our church will command the nation's confidence in proportion as she teaches the cardinal truths of Christian faith. . ." His opening chapter contains the best discussion of the meaning and history of the word "protestant" that I have seen anywhere.

HENRY C. VEDDER. *The Reformation in Germany.* xiix, 466 pp. New York, 1914.

For the most part, devoted to the work of Luther.

PRESERVED SMITH. *The Life and Letters of Martin Luther.* 1914.

JOHN HUSS. *The Church, Translated with Notes and Introduction by Davis E. Shaff.* xlvi, 304 pp. New York, 1915.

Huss, the Bohemian martyr, wrote this volume five and a half centuries ago. This edition by Shaff is the first that has appeared in English "and seems to be the first to be issued in any language."

"Huss went still further, in declaring that popes may be *praesciti,* reprobates, though legitimately elected to their office. Without definitely assigning by name this or that pontiff to Hell, as did Dante, yet Huss declared that popes there have been who had conferred ample indulgences by word—*verbaliter*—and are damned. Christ chose a thief as an apostle: so may the cardinals choose an antichrist as Roman pontiff. The only standard by which it can be judged whether a pope is a vicar of Christ or antichrist is by his conformity to the law of Christ in daily life and ministries.

"The outward display assumed by popes, the kissing of their feet, the name most holy—*sanctissimus*—by which they allowed themselves

to be addressed, Huss stigmatized, as Luther did a hundred years later, as incompatible with their holy office" (p. xvii).

"A second conclusion was that papal decrees are not always to be obeyed. To rebel against an erring pope Huss boldly said was to obey God. So clear and emphatic were Huss's views on this subject that Luther declared that 'Huss committed no more atrocious sin than to profess that a pope of an impious life is the head of a church, but not of the catholic church.' Truly he ought to have said: 'No matter how criminal and wicked the pontifex maximus is yet ought he to be venerated for sanctity. He cannot err and all that he says and does is to be accepted and treated as an article of the faith.' The good men at Constance disposed of three wicked popes and would not allow them to be taken to the fire: but Huss was sentenced to death" (p. xviii).

E. M. Hulme. *Renaissance and Reformation.* Rev. ed. 1917.

Preserved Smith. *The Age of the Reformation.* xii, 861 pp. New York, 1920.

Alexander Smellie. *The Reformation in its Literature.* 320 pp. London, 1925.

In this volume are chapters on the writing of Luther, Calvin, Tindale, John Knox, Pascal.

Martin Luther, The Ninety-five Theses, 1517.

"*The Theses,* Principal Lindsay says, 'are singularly unlike what might have been anticipated from a professor of theology. They lacked definition, and contained many repetitions which might easily have been avoided. They are simply ninety-five sturdy strokes struck at a good ecclesiastical abuse which was searing the consciences of many.' Luther felt that he was dealing with evils which did not admit of lenient remedies or of concessions and compromises. He spoke strongly because he was strongly moved, and because he realized that strong speech would be understood and remembered when quieter and more concatenated argument would have little effect.

" 'I comfort myself,' he writes in a letter, 'with the thought that the Heavenly Father needs an occasional servant who can be hard to the hard and rude to the rude.' Had not Christ smitten Pharisaic outwardness, selfishness and censoriousness with woe upon woe? Did not Paul flash out in hot indignation and withering rebuke? Plainly he was in good company when he insisted on calling unlovely things by their proper names and when he drove home their wrongness to the minds of the people in sentences which were both brief and unsparing. 'The polish of Erasmus and the benignity of Melanchthon,' Heine declared, 'would never have brought us so far as the divine brutality of Brother Martin.' Vigorous language is amply justified when it attacks falsehoods, which rob God of His peculiar glories and which threaten the everlasting welfare of men" (pp. 31-32).

Martin Luther, Address to the German Nobility, 1520.

"At the outset, there are three walls, in appearance impregnable, in reality defenses of pasteboard, behind which the Roman Church has been accustomed to entrench herself, and which he levels to the ground. One is the awfulness of the spiritual power, a power so supreme and so sacred that it transcends all temporal princedoms and governments whatsoever. The second is the assertion that no one except the Pope has the right and the ability to interpret Scripture. The third is the idea that only the Bishop of Rome can convene a General Council; and who then is to call him in question for his errors and sins?

"One by one bulwarks, so formidable and so flimsy, fall at the touch of the hammer. The real Spiritual Power is the whole body of believers in Jesus Christ; 'A cobbler, a smith, a peasant—all alike are consecrated bishops;' and 'if a little band of pious Christian laymen were taken prisoners and carried away to a desert and had not a clergyman among them, and were then to agree to elect one of their members, married or unmarried, and were to order him to baptize and to preach, this man would be as certainly a priest as if all the popes had ordained him.' And as for the notion that the successor of Peter is the sole interpreter of God's book, how absurd that is! If it is true, where is the use of Bibles at all? Let us 'burn them and content ourselves with the unlearned gentlemen at Rome, in whom the Holy Ghost dwells.' The Scripture is for everybody and the heart enlightened from above can 'discern and judge what is right or wrong in matters of faith.' The third fortification tumbles and disappears with the other two. It is not merely the wearer of the tiara who can convoke a General Council. The injunction of the New Testament to each of us is that, if our brother trespasses against us and will not listen to our expostulations in private, we must tell the matter to the church; and, when the pope is an offense to Christendom, every faithful member of Christ's commonwealth is bound to do what he can to procure 'a true, free council.' Thus, 'all the forces and their whole array' topple to the dust.

"Next succeeds a long and damning catalogue of the grievances to which Germany has been subjected by the Papal court. Consider, Luther cries, the extravagant pomp of the man who boasts of being the Vicar of Christ; his Master went on foot, but, if he goes out riding, he has a retinue of three or four thousand, 'more than any king or emperor.' In him, who pronounces himself most holy and most spiritual, 'there is more worldliness than in the world itself.' Italy has been sucked dry to maintain this luxury, and soon Germany will be equally impoverished. Consider the avarice of the cardinals; all that they do is to bargain and traffic in prelacies and bishoprics, 'which any robber could manage as well;' until 'Venice, Antwerp, and Cairo are nothing to this fair and market at Rome' " (pp. 34, 35, 36).

Martin Luther on the Babylonian Captivity of the Church, October 1520.

"*The Babylonian Captivity* subjects to searching examination the sacramental system of Roman Catholicism. 'In the first place,' says its writer, 'I deny that sacraments are seven in number and assert that there are only three, Baptism, Penance, and the Lord's Supper.' Probably you are surprised at this inclusion of penance. He hesitates over the question himself; and, in the concluding paragraphs of his treatise, he virtually reverses the finding he had stated before. 'If we speak with perfect accuracy, there are only two sacraments in the Church of God, Baptism and the Bread'—that is Luther's simple and comprehensive title for the Communion of the Body and the Blood of our Lord—'since it is in these alone that we see both a sign divinely instituted and a promise of remissions of sins. The sacrament of Penance, which I have reckoned along with these two, is without any visible and divinely appointed sign; and is nothing else than a way and means of return to Baptism.' It is delightful to be allowed to watch our firm-set and compactly-jointed Reformer in the act of making up his mind.

"The number of the sacraments settled, Luther explains that their meaning has been obscured and their comfort stolen by 'the tyrant of Rome.' In the Bread, for an instance, 'this sweetest sacrament,' everything is spoiled if we are forced to accept the figment of human opinion, the dogma of transubstantiation, which 'rests on no support of Scripture or of reason.' All that is demanded for the right keeping of the ordinance is the faith, which depends on the word of a promising God, and which leads on to the love that enlarges and enriches the spirit of man" (pp. 39, 40).

H. S. Lucas. *Renaissance and Reformation,* 1934.

THE ROMAN CHURCH IN AMERICA

There are three historical works devoted to a history of anti-Catholic movements and literature in this country. First, one by a Roman Catholic, Sister Mary Augustina, *American Opinion of Roman Catholicism in the Eighteenth Century,* Washington, D. C.; a monumental work by Ray Allen Billington, *The Protestant Crusade,* 1800-1860, Macmillan, 1938; and a more popular work, Reuben Maury, *The Wars of the Godly,* New York, 1928. The work by Billington, including sixty pages of bibliography, a remarkable piece of historic scholarship, has become very scarce, though it was published only twelve years ago. I am told that the last quotation on this book was $17.00. Here is discussed exhaustively, the Know-Nothing Party, Nativism, the famous case of Maria Monk, the Philadelphia riots of 1844, etc. To read this book makes one realize how negligible are the efforts of the Protestant church today in meeting the claims and propaganda of Romanism. Professor Billington actually points out that a hundred years ago, Congress was legislating against Roman propaganda. The conferences of Methodists and the general assemblies of the Presbyterian Church were debating and passing serious resolutions concerning the inroads and the blasphemies of Romanism. The American Bible Society issued warnings regarding the inroads of Rome. Many states were deeply concerned regarding the question of free public schools and the Bible in the public schools. A vast literature came out of these vigorous efforts. I think perhaps one page in Billington ought to be quoted here:

"This conflict between the Bible societies and the Catholic church would probably have remained relatively unimportant had the societies not attempted to enlarge the scope of their activities. However, in 1838 members of the Maryland Bible Society adopted resolutions deploring the fact that, while sending God's word to the heathen abroad, they had neglected to see that the Scriptures were read in the schools of their own state, and asking the co-operation of state officials in securing this objective. In the following year this desire assumed national importance when the American Bible Society pledged itself to continuous labor until the Scriptures were read in every classroom in the nation, a resolve which was repeated a year later after both the churches and the religious press had heartily endorsed the Society's stand. The seeds of conflict were sown by this action. Catholics, unwilling to allow their children to attend public schools where part of the program of instruction consisted of the reading of an unauthorized version of the Scriptures, were bound to contest the dictates of Protestantism.

"The clash between Catholics and Protestants over the use of the Bible in the public schools took its most dramatic form in New York City where the controversy was intensified by the nature of the school system in 1840 when Catholic citizens first began their complaints. New York schools at this time were under the control of the Public School Society, a benevolent association which had been formed in 1805 to care for the instruction of children financially unable to attend religious or private schools. One of the avowed

purposes of this society was to 'inculcate the sublime truths of religion and morality contained in the Holy Scriptures' so that Bible reading was given a prominent place in the curriculum of the schools under its jurisdiction" (p. 143).

John Adams wrote to Jefferson, "Can a free government possibly exist with the Roman Catholic religion?" Some statistics in this book are revealing. In 1790, out of 3,000,000 people in America there were 35,000 Catholics, of whom one half lived in the state of Maryland. In June, 1950, the Roman Catholic Church claimed 27,000,000 members, out of a population of 150,000,000. In other words, in 1790, the proportion of Roman Catholics in this country was 1 to 86, or 2 to 172, and today the proportion is 1 to 5½, or 2 to 9, or by another expression, the proportion of Roman Catholics to the total population today is nineteen times greater than in 1790. That they are winning everywhere, even to getting the Bible out of our schools, everyone confesses.

It may not be out of order if we list here some of the more important volumes from 1835 to 1855, regarding the deep questions involved in Romanism at that time:

JOHN HUGHES AND JOHN BRECKINRIDGE. *A Discussion on the Question, Is the Roman Catholic Religion, in any or in all of its Principles or Doctrines, Inimical to Civil or Religious Liberty? and the Question, Is the Presbyterian Religion, in any or in all of its Principles or Doctrines, Inimical to Civil or Religious Liberty?* Philadelphia, 1836.

WILLIAM ALLEN. *Report on Popery Accepted by the General Association of Massachusetts, June, 1844.* Boston, 1844.

The American Text Book of Popery: being an Authentic Compend of the Bulls, Canons and Decretals of the Roman Hierarchy, New York, 1844.

L. GIUSTINIANI. *Intrigues of Jesuitism in the United States of America.* 7th edition, New York, 1846.

RUFUS W. CLARK. *Popery and the United States, Embracing an Account of Papal Operations in our Country, with a View of the Dangers which Threaten our Institutions.* Boston, 1847.

R. WHATLEY. *The Kingdom of Christ; and the Errors of Romanism.* New York, 1848.

N. L. RICE. *Romanism, the Enemy of Education, of Free Institutions and of Christianity.* Cincinnati, 1853.

N. L. RICE. *Romanism not Christianity: a Series of Lectures in which Popery and Protestantism are Contrasted, Showing the Incompatibility of the Former with Freedom and Free Institutions.* Cincinnati, 1847.

SAMUEL F. B. MORSE. *Imminent Dangers to the Free Institutions of the United States through Foreign Immigration.* New York, 1835. Another edition: New York, 1854.

NICHOLAS MURRAY. *Letters to the Right Rev. John Hughes, Roman Catholic Bishop of New York,* rev. and enl. New York, 1855.

EDWARD BEECHER. *The Papal Conspiracy Exposed and Protestantism Defended in the Light of Reason, History and Scripture.* Boston, 1855.

GUSTAVUS MYERS. *History of Bigotry in the United States.* vii, 504 pp. New York, Random House, 1943.

Only parts of this book are related to the question of Romanism. Of particular interest is the Chapter, pp. 160-165, on Samuel F. B. Morse's book, *Foreign Conspiracy Against the Liberties of the United States,* 1835, which had vast influence at the time and was often reprinted.

PAUL BLANSHARD. *American Freedom and Catholic Power.* 350 pp. Boston, The Beacon Press, 1950.

This book has created more discussion than any volume written against the Catholic Church in the United States since the dawn of the twentieth century. Many of these chapters originally appeared as articles in *The Nation,* in twelve installments, ending June 4, 1948. The Catholic Church, particularly through Father John L. McNulty, of the Board of Education of Newark, had *The Nation* taken off the shelves of school libraries of Newark, New Jersey, and finally of New York City. This controversy has dragged on now for two years, and Dr. Lewis A. Wilson, acting for the Commissioner of Education, has been asked to review the case. Suits are at present pending in the New York State Supreme Court at Albany and in Kings County.

Mr. Blanshard is a member of the New York bar, and was at one time head of the Department of Investigation and Accidents in New York City. As one would expect, this volume is heavily documented. Every statement is supported by ample evidence, much of it from Roman Catholic contemporary literature, and cannot be denied. In thirteen months from the time of its appearance, this book had eleven printings, totaling 120,000 copies. The volume deals with political matters, not religious. There is nothing here to indicate that the author is interested in the teachings of the New Testament, or in Rome's denial of them. His exposure of gambling in the Catholic Church, of corrupt mayors, of low scholastic standards in Catholic churches, of superstitions in our own country among Catholics, and the fact which the Catholic Church acknowledges, that more criminals belong to the Roman church than any other faith in America, is astonishing.

I am allowed by the publishers to quote the following from a footnote on page 321: "Catholic pre-eminence in the field of crime and juvenile delinquency is notable in our Northern cities, especially in New York. A study, *Crime and Religion,* by Father Leo Kalmer, Franciscan Herald Press, Chicago, 1936, showed that the rate of Catholic criminals committed to prisons in twenty-eight states was about twice that of the Catholic proportion in the population. See Leo H. Lehmann, *The Catholic Church and Public Schools,* Agora Publishing Co. Bishop Gallagher of Detroit, declared in 1936, according to *The New York Times* of December 8, 1936: 'It is a matter of serious reproach to the Church that more Catholic boys, in proportion to the total number, get into trouble than those of any other denomination. One-fifth of the people of Michigan are Catholics, but 50 per cent of the boys in the Industrial School for Boys at Lansing are Catholics.' Father Harold E. Keller, writing in *The National Catholic Educational Association Bulletin,* XXXV, p. 447, while deploring the fact that the Catholic prison population is out of all proportion to the general Catholic population, argued that within the Catholic group itself boys who had attended the parochial school had a better chance to stay out of prison than Catholic boys who had attended public school. Actually, I believe that the Catholic hierarchy is responsible for the appalling Catholic crime record in only one respect: the priests encourage oversized families by their unrealistic policy on birth control, and unwanted and underprivileged children of such families naturally drift from neglect to delinquency." A large section of the book (pp. 107-179) is devoted to the matters of medicine, sex, and marriage. Here you will find Catholic authority for the procedure in a hospital, that if there is danger of the mother's dying because of the condition of the fetus, the fetus is not to be removed, assuming it is already a soul, and the mother will be allowed to die, with the hope that the child will live. Here you have the Catholic authority for baptism by stealth, and the tricky way that the Roman Church annuls marriage. Here you will find quoted from contemporary Carmelite literature, published in America, the superstition about scapulars. A circular issued by the Carmelite National Shrine of Our Lady of the Scapular, in New York City, contains this statement: "Whosoever dies clothed in this scapular shall not suffer eternal fire." This, in the United States of America, in 1950!

The Volume has been reviewed with vigorous approval by such learned bodies as the American Academy of Political and Social Science, and physiological and sociological journals. A conservative Christian cannot approve of the author's statements on birth control, euthanasia, and some other subjects, and will regret he does not more vigorously repudiate Communism. But for the object for which it was written, it is an unanswerable, crushing indictment of the political and social and educational aspects of the Roman Catholic Church in these United States of America today.

BOOKS BY FORMER PRIESTS

FATHER CHINIQUY. *Fifty years in the Church of Rome.* 43rd ed. xvi, 832 pp. Fleming H. Revell Company, New York, 1886.

This is one of the most famous volumes exposing the Roman Catholic Church that has been written in North America. Father Chiniquy (1809-1909) was born in Canada and was a priest in the Roman Church for over thirty years. In this volume is a long account, pp. 654-667, of Abraham Lincoln's defense of Father Chiniquy in the courts of Urbana, Illinois, against some priests who had schemed to blacken his character and whose plot was exposed during the trial, compelling them to flee the city. Father Chiniquy was held in such high regard in his day, that even the great theologian Dr. Charles Hodge co-operated with him in writing a pamphlet on one aspect of Romanism.

JEREMIAH J. CROWLEY. *Romanism, a Menace to the Nation.* 2nd ed. 701 pp. Cincinnati, 1912.

Mr. Crowley was a Roman Catholic priest for twenty-one years for the most part in Illinois. He won the full endorsement and confidence of such men as Dr. J. Wilbur Chapman, Bishop J. C. Hartzell, Dr. W. W. White, and Dr. Ira Landrith. Probably no work was ever published in this country regarding the Catholic Church with such specific charges of corruption, immorality, deception, lawlessness, as are to be found in this volume. Crowley not only gives names and dates and places but he gives pictures of the ones he exposes and he gives photostatic copies of the documents which exposed the graft and wickedness and unamericanism of the Roman church. The chapter, "Rome, the Mother and Mistress of Crime," pp. 130-144, ought to be reprinted in pamphlet form. In this volume is also to be found Crowley's famous work, "The Parochial School, a Curse to the Church, a Menace to the Nation."

GIORGIO BARTOLI. *The Primitive Church and the Primacy of Rome.* xxii, 284 pp. New York, Hodder and Stoughton, N. D.

Bartoli was for many years a member of the Society of Jesus and was a regular writer on the staff of Jesuit magazines, especially those published in Rome. This volume is devoted almost exclusively to exposing the various claims of the Roman church regarding her relationship to the Apostle Peter. Incidentally, it contains what few volumes of this kind do contain, an index of Scripture texts.

E. BOYD BARRETT. *The Jesuit Enigma.* 351 pp. London, 1927.

"It has been my lot to sojourn for twenty years among men whose customs and modes of thought are not only distinctive and unique but in spite of much that has been written about them are little known and indeed much understood: . . No one could understand Jesuit obedience unless with firm faith he accepted all the Jesuit doctrine of obedience and heard distinctly the voice of his Superior as he used to hear the divine voice of Christ." Among the fifteen chapters are those on "The Book that Made the Jesuits," "The Jesuit Mind Healing." "The Jesuit Way of Escape."

J. M. Poynter. *Inside the Roman Church, by One Who Was There; a General Survey with Special Reference to Great Britain.* 160 pp. London, Epworth, 1930.

Chapter 5. "Roman Catholic Literature." pp. 97-120.

Poynter also wrote, *Rome at Close Quarters, An Intimate and Impartial Study from Personal Experience.* 160 pp. London, Epworth Press, 1931. Autobiographical.

Leo H. Lehmann. *Out of the Labyrinth; sequel to "The Soul of a Priest."* 252 pp. New York, Agora, 1947.

Served as a Roman Catholic priest in Europe and in South Africa, then in Florida. Editor of *The Converted Catholic Magazine.*

Joseph Zachello. *Secrets of Romanism.* viii, 224 pp. New York, Loizeaux Bros., 1948.

The author, born 1917, in Venice, Italy, was ordained a priest in the Roman Catholic Church in 1939, and soon thereafter was sent to America by Cardinal Raffaello Rossi, as a missionary to Italians in America. He was later appointed assistant pastor at St. Joseph's Church, Brooklyn. He was saved February 1944, when listening to a Gospel sermon being broadcast, and immediately left the Roman Church. (There is a brief biographical sketch of Mr. Zachello in *Christian Life,* June 1948, pp. 94-98). He founded and edits a monthly magazine, *The Convert.*

The author devotes one chapter to each of the following questions: Is the Roman Catholic Church the Church of Christ? Is the Bible a sufficient rule of faith? Was Peter a pope? Was the Mass instituted by Christ? Is there a purgatory? Do priests have power to remit sins? Is Mary our mediatrix? Is veneration of saints against Scripture? Has the Roman Church power to grant indulgences? The great value of these chapters is that in each case the author first presents the Roman Catholic view, and quotes for such their own authorities. Then he presents the Scripture evidence which contradicts these claims of Rome. The spirit throughout the book is one of restraint, of calmness, and a desire to bring men into contact with the saving work of Christ. The information regarding the changes made by the Vatican itself (pp. 48-50) in 1947, in its official list of popes (74 changes) is amazing. At the end of the volume is an important appendix. "Official Roman Catholic Sources," pp. 170-210.

CENSORSHIP

George Haven Putnam. *The Censorship of the Church of Rome.* 2 v., New York, 1906.

This is without doubt the greatest work on this subject that has ever appeared in the English language.

"More than one scholar has been quoted as saying that the intellectual life and development of Europe during the centuries between 1556 and 1800 could be traced by the lists of condemned books, and that these books would in themselves constitute a fairly complete library for complaint that, owing to the remissness or ignorance of the censors, the lists included titles of a number of works not valuable enough to deserve condemnation, and omitted many of real value and continued importance. Irrespective of such inconsiderable exceptions in one direction or another, there can, I judge, be no question that a very large proportion, one may say by far the largest proportion, of the world's literature that stood for intellectual activity and insight, literature which expressed the conclusions of the greatest minds of their several generations, and which stood for the development and the civilization of the community itself, had been placed by the Church in the Index of condemned and prohibited books" (p. 52).

"The great works of imagination, the records of noteworthy scientific discoveries, the histories accepted as authoritative, the treatises in higher metaphysics, were produced, of course not exclusively, but in very much greater proportion, in the countries which had either thrown off altogether the authority of Rome, or faithful to the church, had practically refused to accept the supervision of the Roman church over their national literature. It may be concluded that the theory upon which the censorship of the church was based is incompatible with the natural and complete development of the literary potentialities of a people and interferes with the production of higher literature in direct proportion to the effectiveness with which it may be applied" (p. 48).

THE INFALLIBILITY OF THE POPE

[Johann von Dollinger.] *The Pope and the Council,* by Janus. xxix, 425 pp. New York, Scribner, Welford, 1869. 2nd ed.

Naturally, almost exclusively occupied with the problem of papal infallibility.

W. E. Gladstone. *Rome and the Newest Fashions in Religion. Three Tracts. The Vatican Decrees. Vaticanism. Speeches of the Pope.* lxxxi, 190 pp. London, Murray, 1875.

F. P. Kenrick. *An Inside View of the Vatican Council . . .* edited by Leonard Woolsey Bacon, with notes and additional documents . . . 250 pp. New York, American Tract Society, 1872.

This volume concludes with the official statement of the Programme of the Anti-Infallibility League, adopted in Munich, September 1871, by the Old Catholic Church.

W. E. Gladstone. *Vaticanism: An answer to reproofs and replies.* 76 pp. New York, Harper, 1875.

This is Mr. Gladstone's reply to the twenty-one attacks (within six months) made upon his work, "The Vatican Decrees."

"I am obliged to assert that not one of the writers against me has apprehended or stated with accuracy my principal charge"—i.e. that "the Vatican Decrees do, in the strictest sense, establish for the Pope a supreme command over loyalty and civil duty."

"It is, in my opinion, an entire mistake to suppose that theories like those, of which Rome is the center, are not operative on the thoughts and actions of men. An army of teachers, the largest and the most compact in the world, is ever sedulously at work to bring them into practice. Within our own time they have most powerfully, as well as most injuriously, altered the spirit and feeling of the Roman Church at large; and it will be strange indeed if, having done so much in the last half-century, they shall effect nothing in the next. I must avow, then, that I do not feel exactly the same security for the future as for the present."

George Salmon. *The Infallibility of the Church,* a course of lectures delivered in the Divinity School of the University of Dublin. xxvii, 495 pp. London, 1888. Salmon, Provost of Trinity College, Dublin, was for many years the Regius Professor of Divinity in the University of Dublin. He was one of the great New Testament scholars of the nineteenth century, and author of the famous, widely used *Historical Introduction to the Study of the Books of the New Testament.*

His massive work is probably the most important volume on the subject of papal infallibility that has ever been written in the English language. Salmon himself says: "I believe that the Church of Rome teaches false doctrine on many points which must be called important, if anything in religion can be called important; and it is not merely that on some particular points the teaching of that Church is erroneous, but they who submit to her are obliged to surrender their understanding to her, and submit to be led blindfold they know not whither. I count it, then, a very good work to release a man from Roman bondage—a release for which I think he will be the better, both as regards the things of eternity and those of time (pp. 6, 7).

"The marvel, however, is, that if the Church had from the first possessed this wonderful gift it should have taken eighteen centuries to find it out. It is historically certain that in the year 1870, when it was proposed at the Vatican Council to proclaim the fact, the doctrine was opposed by a number of the leading bishops; and that since the publication a number of most learned, and of those who up to that time had been most loyal, Roman Catholics, consented to suffer excommunication rather than agree to it. And the reason for their refusal, alleged, as we shall see, with perfect truth, is that this new doctrine is utterly opposed to the facts of history" (p. 324).

In addition to discussing every conceivable aspect of the subject of infallibility, including of course the council which finally determined it was to be forced upon the church, Salmon has a long discussion of the question of Galileo (pp. 230-249), and a very interesting discussion of the errors of the Vulgate, and how the Roman church has had to acknowledge it (pp. 226-229); on the prerogatives of Peter (pp. 323-340); on Peter the Bishop of Rome (pp. 341-359); and on the very interesting subject of the Popes that are in Purgatory, according to the teachings of the Roman church (pp. 209-210).

Declarations and Letters on the Vatican Decrees, 1869-1887. x, 178 pp. New York, Scribner's [1890].

HDRE, v. 7, pp. 256-278 (42 cols.) Very Important.

G. G. Coulton. *Papal Infallibility.* xix, 308 pp. London, Faith Press, 1932.

THE INQUISITION

The great work on this evil institution was written by an American scholar, H. C. Lea. *A History of the Inquisition of the Middle Ages.* 3 v. New York, 1888.

See also the following:

William Harris Rule. *History of the Inquisition from its Establishment in the Twelfth Century to Its Extinction in the Nineteenth.* 2 v. New York, Scribner, Welford, 1874.

G. G. Coulton. *The Death Penalty for Heresy from 1184-1921.* London, 1924.

G. G. Coulton. *The Inquisition.* 128 pp. New York, 1929.

G. G. Coulton. *The Inquisition and Liberty.* 354 pp. 1938.

HDRE, v. 7. pp. 330-336.

Philip Schaff. *History of the Christian Church.* V. 5, Part I, pp. 458-461.

Wright-Neil, pp. 204-208.

Lord Acton, the great historian, himself a Catholic, said, "The principle of the Inquisition is murderous, and a man's opinion of

the papacy is regulated and determined by his opinion about religious assassination. . . If he accepts the primacy with confidence, admiration, unconditional obedience, he must have made terms with murder." *Letters to Mary Gladstone.* 1904. pp. 185, 186. "The papacy contrived murder and massacre on the largest and also on the most cruel and inhuman scale. They were not only wholesale assassins, but they made the principle of assassination a law of the Christian Church and a condition of salvation." *Selection from the Correspondence of the First Lord Acton.* 1917. p. 55.

THE INVOCATION AND INTERCESSION OF THE SAINTS

The invocation of the saints was first authoritatively declared by the Fourth Council of Contantinople, A.D. 754.

The most important work I have seen on this is James Endell Tyler: Primitive Christian Worship; or the Evidence of Holy Scripture and the Church Against the Invocation of Saints and Angels and the Blessed Virgin Mary. 2nd ed. xii, 415 pp. London, 1842.

Wright-Neil, pp. 309-312.

THE MASS AND TRANSUBSTANTIATION

The dogma of transubstantiation was not publicly insisted upon until the Fourth Council of Lateran, A.D. 1215.

G. S. Faber. *Christ's Discourse at Capernaum Fatal to the Doctrine of Transubstantiation.* cxliv, 251 pp., London, 1840.

J. Sheridan Knowles. *The Idol Demolished by Its Own Priests:* An Answer to Cardinal Wiseman's lectures on Transubstantiation. 318 pp., London, 1852.

W. H. Griffith-Thomas. *Principles of Theology.* pp. 395-400.

Wright-Neil, pp. 397-399, 740-742.

Blunt, pp. 759-763.

Smith-Cheetham, v. 2, pp. 1193-1204 (with a huge bibliography).

N. Dimock. *'Missarum Sacrificia.'* Testimonies of English Divines in Respect of the Claim of the 'Massing-Priests' to Offer Christ for the Quick and the Dead to Have Remission of Pain or Guilt. 246 pp. London, Stock, 1896.

(N. Dimock). *The Doctrine of the Sacraments in Relation to the Doctrine of Grace, as Contained in the Scriptures, taught in our formularies, and upheld by our reformers.* By an English Presbyter. 166 pp. London: Macintosh, 1871.

MODERNISM

Adam J. Loeppert. *Modernism and the Vatican.* 324 pp. New York, 1912.

This is a remarkable discussion of the powerful reaction that arose among Roman Catholic scholars throughout the world against the rule of Pius the 10th on modernism and shows a thorough acquaintance with continental English and American literature, closing with a warning, nearly forty years ago, against the use of government funds for the support of parochial schools.

PURGATORY

William Barrows. *Purgatory, Doctrinally, Practically, and Historically Opened.* ix, 228 pp. New York, American Tract Society, 1882.

W. H. Griffith-Thomas. *Principles of Theology.* pp. 298-304.

Blunt, pp. 599-603.

Wright-Neil, pp. 554-558.

Cardinal Newman, before entering the Roman Church, opposed the doctrine of purgatory in the "Tracts for the Times." There was an extensive literature on this subject, but the volumes do not seem to be available in this country.

ULTRAMONTANISM

The word "ultramontanism" means, beyond the mountains, the mountains here referred to being the Alps. The word, then, means the jurisdiction of the Church of Rome beyond the mountains, the recognition of the Pope in Rome as having temporal jurisdiction over princes and peoples, and an acknowledgment that the Pope and the Church are interchangeable terms. There is an article with an extensive bibliography on this subject in the Schaff-Herzog Encyclopedia, v. 12, pp. 60-62.

There are some important pages on this question in Robert Flint. Historical Philosophy in France, etc. 1894, pp. 366-393.

Ultramontanism led to the passing around of a sarcastic sentence in Rome, "The Holy Spirit does not like to cross the Alps." Von Dollinger said, "The church-ideal of the Ultramontanes is the Romanizing of all particular churches, and above all the suppression of every shred of individuality in National Churches." Lord Acton, the great historian, himself a Catholic, said, "Ultramontanism promotes untruthfulness, mendacity, and deceitfulness."

THE VIRGIN MARY

That the Virgin Mary is given an important place in the Gospels, and that upon her God conferred a great honor, in making her the mother of our Lord, Protestants all acknowledge. The Roman Church, however, has developed four dogmas concerning the Virgin Mary, of which at least three cannot in any way be supported by the Scriptures, nor by ancient tradition, and one of which is blasphemous. These are, first, the dogma of the Immaculate Conception; second, the dogma of the perpetual virginity of the Virgin Mary (concerning which there is nothing that can be called in any way evil or wrong, and many orthodox Protestants believe in it, but it certainly cannot be supported by the Scriptures, most think); third, the dogma of the assumption of the Virgin Mary, that is, that she was taken to Heaven in her own body; and, fourth, that of prayers to God through the Virgin Mary.

On the entire question of Mariolatry, which needs re-examination today, the following may be considered: H. Harbaugh, *The True Glory of Woman, as Portrayed in the Beautiful Life of the Virgin Mary,* Philadelphia, 1858; Thomas Hartwell Horne, *Mariolatry; or Facts and Evidences Demonstrating the Worship of the Blessed Virgin Mary, by the Church of Rome;* enlarged edition, Hartford, 1944; A. T. Robertson, *The Mother of Jesus,* New York, 1925; and, above all, J. Endel, *The Worship of the Blessed Virgin Mary in the Church of Rome Proved to Be Contrary to Holy Scripture and to the Faith and Practice of the Church of Christ Through the First Five Centuries,* London, The Society for the Promotion of Christian Knowledge, 1851. Part Two of the latter includes the following two chapters: "Evidence of Holy Scripture," pp. 82-101; and "Assumption of the Virgin Mary," pp. 102-132.

As far as I know, this is the most exhaustive work on the entire subject of the Virgin Mary in English Protestant literature. At the conclusion of his work, page 391, the author says, "To the end of the first five hundred years and more, and in every country in the Eastern and Western Empire, in Europe, in Africa, and in Asia, there is testimony as with one voice that the writers and their contemporaries knew of no belief in the present power of the Virgin and her influence with God; no practice in public or private of praying to God through her mediation, or of invoking her for her good auspices of intercession and advocacy and patronage; no offering of thanks and praise made to her; no assumption of divine honor and glory to her name. On the contrary, all the writers through those ages testified that to the early Christians God was the only object of prayer, and Christ the only heavenly mediator and intercessor in whom they put their trust." The same writer wrote an earlier work entitled, *Primitive Christian Worship, or the Evidence of Holy Scripture and the Church Against the Invocation of Saints and Angels and the Blessed Virgin Mary.* London, Society for the Promotion of Christian Knowledge, 2nd ed., 1847. Part Three is entitled, "The Worship of the Virgin Mary," pp. 271-414.

For some important material on the Virgin Mary, see J. Gresham Machen, "The Integrity of the Lukan Narrative of the Annunciation," Princeton Theological Review, October, 1927, v. 25, pp. 529-586. There is a very important article on the Virgin Mary at Ephesus, in William M. Ramsay's *Pauline and Other Studies,* pp. 125-157. Also, a very fine, though brief, consideration of Mary on the morning of the resurrection, in Henry Latham, *The Risen Master,* pp. 215-217. For dictionary articles on the Virgin Mary, see Wright-Neil, pp. 390-397; Smith-Cheetham, v. 2, pp. 1139-1155; H D R E, v. 8, pp. 474-480; and in Blunt, pp. 449-454; "Perpetual Virginity," pp. 562-563; and "Mariolatry," pp. 442-443. I am acquainted with two articles on the "Assumption of the Virgin Mary," one of four columns in Wright-Neil, pp. 51-53, and an article in Blunt, pp. 55-56. The Society for the Promotion of Christian Knowledge published a book in 1926, entitled, *The Hidden Life of the Blessed Virgin, Based Solely on the Gospel Records,* which I have not been able to consult.

The immaculate conception of the Virgin Mary was first declared by the Vatican as late as 1868. In the article on this subject in Blunt, pp. 328-331, the final sentence affirms, "His Holy Mother was in the first instance conceived in original sin, because she was derived by natural conception from Adam, in whom all have sinned." See also Wright-Neil, pp. 127-130.

In the *Catholic Biblical Quarterly* for July, 1949, is an article by Dominic J. Unger, "Did Saint John See the Virgin Mary in Glory?" pp. 247-262, beginning with the following lines:

"The news that the Holy Father is interested in a definition of the doctrine of Mary's corporal Assumption into glory was generally most welcome. Scholars immediately did some deep thinking about the proofs for such a definition. Numerous articles have appeared all over the world offering arguments for the Assumption from Scripture and Tradition. What Pius X had written on Apoc. 12:1 and what St. Lawrence of Brindisi had preached on it, immediately came back to my mind. Upon further investigation, I learned that many authors had referred Apoc. 12:1 to the Blessed Mother, and a good many of them had used it as an argument for the Assumption. In the past century some complete articles have been written on the subject, as we will see. Still, because of the present interest in proofs for the Assumption, I thought it worth while to present the matter anew, and so to gather into one study the findings and opinions of the past."

This article is continued in the issue for October (pp. 392-405) and in January, 1950 (v. 12, pp. 75-83) and is still to be continued.

A Window on the World

A newspaper columnist, compiling a list of quotations about the return of Spring, used the following from Hamilton Mabie: "Time to close the books and take to the woods, for the word of the Lord is out of doors, where the bluebirds sing and he who runs may read." The first thought is as wrong as the twisted quotation at the end.

The Word of the Lord is in the Bible and it is nowhere else. Only two things may be known of God apart from the Bible, even His eternal power and godhead so that mankind is without excuse (Rom. 1:19, 20). And in the Bible the Word of the Lord has been made so plain that he who reads should run to warn others. For thus spake the Lord through Habakkuk (2:1, 2).

The text is not a motto for advertising men to make large billboards, but a word of warning to believers to run tell others.

A wag, writing about the coming of Spring, said: "The time approaches for house cleaning, as it has every spring since the wife looked around the cave and asked, 'Don't you think that rock would look better over here?'"

The real origin of the spring house cleaning, however, is in the command of God which was given to the Jews at the time of the Passover. That memorial feast was to come at a time which was to be the beginning of months (Ex. 12:2). The feast was to be observed for seven days, and from the first day all leaven was to be put out of the house, as leaven is the great Biblical symbol of uncleanness (Ex. 12:15, 19; 13:6, 7). It was the custom of the Jews to clean house so thoroughly that not even one crumb of leavened bread could be found remaining in the cracks in a floor. It was a spiritual matter that introduced a hygienic measure as a by-product.

Bertrand Russell, one of the world's most brilliant minds, but a pagan mind, is greatly concerned about the advance of science and the dangers that rise from the development in modern weapons. In the magazine section of the *New York Sunday Times*, Russell writes an article under the title, "The Science to Save Us from Science." He finds that mass psychology is the most important science, and that it must be shaped to save us from science.

Poor man. He is an English nobleman by birth and has family, money, brains and background. But he has the carnal mind that is enmity against God (Rom. 8:7), and as a result his thoughts are what God calls vanity. Mass psychology is the collective thoughts of all the sons of Adam. God has declared what Adam is, and our Lord has said that that which is born of the flesh is flesh. It will take God to save us, and not even the sum total of all men can do it. Indeed, it is from man that we must be saved.

A concerted effort is being made against Christianity by seeking to attack it on lines of racial and religious discrimination. After the recent attack on Lafayette College which had received a bequest of about $150,000 for the education of non-Catholics and Jews, the board of trustees of that institution was forced into the position of refusing the money. Let us imagine what would have been the case if someone had left a like amount to Notre Dame for the instruction of non-Protestants and Jews. Why shouldn't Protestant money be left for the education of Protestants?

Now another case has come up in Connecticut. The Visiting Nurses Association of Hartford, Inc., has rejected a bequest of $5,000 from the estate of the late Miss Annie E. Trumbull, because the use of the money was limited in the will to Protestant Patients." The president of the Association, Mrs. Howard E. Critchfield, said, "One of the fundamental principles of public health nursing is that it should be given without distinction as to race, color, or creed, and, on this basis, it was felt that we could not accept the bequest."

This is outrageous for the Bible definitely teaches that it is the duty of Christians to provide first for their own. "As you have opportunity, do good to all men, but especially to them that are of the household of faith" (Gal. 6:10). The Editor would appreciate very much receiving from readers any newspaper clippings showing wills leaving money to specifically Catholic charities or specifically Jewish charities, with designations for their use that show that the donor desired that his money go for the use of students or patients of Jewish or Catholic faith. It is time that Protestants should realize that they are being pushed more and more into a corner.

A generation ago Colonel Robert Ingersoll stumped the United States giving lectures against Christianity and the Bible. Everywhere he went he paraded his little ideas with bombastic words, and because of the nature of his slick oratory was able to gather audiences in large numbers for some of his lectures. The title of one was "The Mistakes of Moses."

On one occasion someone asked General Lew Wallace, the fine Christian man who wrote *Ben Hur*, if he were going to hear Ingersoll's lecture. The General replied, "I wouldn't pay five cents to hear Ingersoll on the mistakes of Moses, but I would pay a hundred dollars to hear Moses on the mistakes of Ingersoll."

A poll in the average audience of people under forty would probably show that not ten per cent could identify Ingersoll, who has passed from the scene, while the Word of God still stands.

The world demands of the Christian all that the Bible requires.

Late in January Myron Taylor resigned as special envoy to the Vatican. In his resignation he expressed great regret that "personal considerations of a compelling nature" made it necessary for him to resign although the objectives sought by President Truman and his predecessor (F.D.R.) "are as yet not fully attained."

There has never been any statement by either president as to the nature of the objectives sought. It is our guess that Truman will not have the courage to let the matter drop but that he will appoint a successor to Taylor. It must not be forgotten that the Democratic Party is the party of the Roman Catholic Church in the North and West, and that all the great city machines are completely dominated by Catholic influence. With Truman going to every length to prepare the way for his own renomination it is practically certain that he will throw this sop to the Romanists.

The Vatican immediately opened its propaganda in favor of the appointment, not of a special envoy, but of a regular ambassador. The New York *Times* reported that the Communist press of Italy hoped for a dissolution of American representation with the Vatican, and President Truman said the matter was under study by the State Department. But with Dean Acheson a former member of the Protestant Episcopal Church, and now a convert to the Roman faith, there is strong reason to believe that a new appointment will be made.

The Rev. Edward N. West, canon of the Cathedral of St. John the Divine in New York has made a statement on getting more people to go to church: "Comfortable, movable chairs is the only answer."

There is, of course, a simpler way, definite teaching of doctrine. That has always filled churches.

Dr. Vannevar Bush, noted scientist, and president of the Carnegie Institution, made some very interesting statements in his recent annual report as president. From observations made on a geological formation in Maryland, Dr. Bush reported, it is most probable that the land masses of the earth are constantly moving. Scientists have long held the theory of "continental drift," and some have thought that the "nose" of South America was once nuzzled into the side of Africa.

Be that as it may, the sceptics who deride the Bible because it teaches a single origin of humanity can no longer say with positive assurance that the ancient civilizations of America had to have developed independently of those described in the Bible. As early as mid-nineteenth century, English Bible scholars pointed out that the Bible spoke of the division of the earth in Gen. 10:25, and Pember in his Earth's Earliest Ages (ETERNITY Book Service, $2.95) associated this with the drifting of the land masses and the scattering of the populations of the ancient time into what now may be called all parts of the world.

Job declares that the Lord God made a decree for the rain, and a way for the lightning of the thunder. The passage continues that the Lord did "see it (i.e., wisdom), and declare it; He prepared it, yea, and searched it out" (Job 28:26, 27).

In the annual report of Dr. Vannevar Bush as president of the Carnegie Institution is the conclusion that thunderstorms provide the balance which enables the earth to retain a constant negative electric charge despite currents found to be flowing in such a direction as to dissipate the charge.

Since 1946, he reported, Institution scientists have been making flights over thunderstorms in Air Force aircraft, sometimes to altitudes as great as 48,000 feet. As a result of these flights, Dr. Bush said, it was determined that the currents between earth and air above thunderstorms are just the opposite of those in fair weather areas, and that the average number of storms over the earth at any one time is just enough to counterbalance the fair weather currents.

Up until now the Christian could look up at the time of a thunderstorm and thank his Lord for the majesty of His power. Now he can intelligently thank the Lord for the wisdom that holds all things in balance by the power of His Word.

(*Continued on page 47*)

Eternity Announces New Bible Teacher

The Rev. Reuben A. Houseal joins the ETERNITY staff this month to begin a Bible study ministry in the vicinity of Michigan, Ohio, Indiana, Illinois, western Pennsylvania, and southern Ontario. As ETERNITY's evangelistic Bible teacher he will be available to groups in this area who desire sound expository teaching of the Bible combined with practical evangelism.

An acquaintance of Dr. Barnhouse for twenty years, Mr. Houseal has had wide experience as pastor, teacher, evangelist, music director, and radio gospel broadcaster, which makes him eminently suitable for his new assignment.

A native of York, Pennsylvania, he prepared for the gospel ministry at the Bible Institute of Pennsylvania, the University of Pennsylvania, and the Reformed Episcopal Seminary, all in Philadelphia. He was soloist and song leader for Billy Sunday in his last Philadelphia campaign, and was also associated with Gipsy Smith during his meetings in that city.

With considerable background in Christian radio, Mr. Houseal founded and directed the popular "GospeLiteHouse of the Air," a weekly broadcast from Detroit over four stations. In addition Mr. Houseal brings ten years of pastoral experience to his new ministry having held pastorates in Dayton, Ohio, and St. Louis, Missouri.

ETERNITY's prayer family are asked to back Mr. Houseal, his wife, and three children in prayer that God may abundantly bless him and those to whom he ministers in the days ahead.

Those desiring the services of Mr. Houseal should write to:

REV. REUBEN A. HOUSEAL
Harper Station, Box 95
Detroit 13, Michigan

"I Was Once Blind, But Now I See"

By JOHN NEWTON

The reason why men in a natural state are utterly ignorant of spiritual truths is that they are wholly destitute of a faculty suited to their perception. A remarkable instance we have in the absurd construction which Nicodemus put upon what our Lord had spoken to him concerning the new birth. And in the supernatural communication of this spiritual faculty, by the agency of the Holy Spirit, I apprehend the inimitable and abiding criterion, which is the subject of our inquiry, does primarily consist.

Those passages of Scripture wherein the Gospel truth is compared to light, lead to a familiar illustration of my meaning. Men, by nature, are stark blind with respect to this light; by grace the eyes of the understanding are opened.

Among a number of blind men, some may be more ingenious and of better capacity than others. They may be better qualified for such studies and employments which do not require eyesight than many who can see, and may attain to considerable skill in them; but with respect to the true nature of light and colors, they are all exactly upon a level. A blind man, if ingenious and inquisitive, may learn to talk about the light, the sun, or the rainbow, in terms borrowed from those who have seen them; but it is impossible that he can have (I mean a man born blind) a just idea of either; and whatever hearsay knowledge he may have acquired, he can hardly talk much upon these subjects without betraying his real ignorance. The case of one mentioned by Mr. Locke has been often quoted. He believed that, after much inquiry and reflection, he had at last found out what scarlet was; and being asked to explain himself, "I think," said he, "scarlet has something like the sound of a trumpet." This man had about the same knowledge of natural light as Nicodemus had of spiritual. Nor can all the learning or study in the world enable any person to form a suitable judgment of divine truth, till the eyes of his mind are opened, and then he will perceive at once.

Indeed this comparison is well suited to show the entire difference between nature and grace, and to explain the ground of that enmity and scorn which fills the hearts of blinded sinners, against those who profess to have been enlightened by the Spirit of God. The reason why blind men are not affronted when we tell them they cannot see seems to be that they are born down by the united testimony of all who are about them. Every one talks of seeing; and they find by experience that those who say they can see can do many things which the blind cannot.

Some such conviction as this many have, who live where the Gospel is preached, and is made the power of God to the salvation of others. The conversation and conduct of the people of God convinces them that there is a difference, though they cannot tell wherein it consists. But if we would suppose it possible that there was a whole nation of blind men, and one or two persons should go amongst them and profess that they could see, while they could not offer them such a proof of their assertion as they were capable of receiving, nor even explain to their satisfaction what they meant by sight; what may we imagine would be the consequence? I think there is little doubt but these innovators would experience much the same treatment as the believers in Jesus often meet with from a blind world. The blind people would certainly hate and despise them for presuming to pretend to what they had not. They would try to dispute them out of their senses, and bring many arguments to prove that there could be no such thing as either light or sight. They would say, as many say now, "How is it if these things are so, that we should know nothing of them?" Yea, I think it probable they would rise against them as deceivers and enthusiasts and disturbers of the public peace, and say, "Away with such fellows from the earth; it is not fit that they should live." But if we should suppose further, that during the heat of the contest some of these blind men should have their eyes suddenly opened, the dispute as to them would be at an end in a minute: they would confess their former ignorance and obstinacy, confirm the testimony of those whom they had before despised, and of course share in the same treatment from their blind brethren, perhaps be treated still worse, as apostates from the opinion of the public.

If this illustration is justly applicable to our subject, it may lead us to several observations or inferences, which have a tendency to confirm what we are elsewhere expressly taught by the Word of God.

In the first place it shows that regeneration, or that great change without which a man cannot see the kingdom of God, is the effect of almighty power. Neither education, endeavors, or arguments can open the eyes of the blind. It is God alone, who at first caused light to shine out of darkness, who can shine into our hearts "to give us the light of the knowledge of the glory of God in the face of Jesus Christ." People may attain some natural ideas of spiritual truths by reading books or hearing sermons, and may thereby become wise in their own conceits: they may learn to imitate the language of an experienced Christian; but they know not what they say, nor whereof they affirm, and are as distant from the true meaning of the terms, as a blind

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John Newton's epitaph is his sufficient biography: He who had been
Once an infidel and libertine,
A servant of slaves in Africa,
Was by the rich mercy of our Lord and
Saviour, Jesus Christ,
Preserved, restored, pardoned,
And appointed to preach the faith he
Had long labored to destroy.

man who pronounces the words blue or red, is from the ideas which those words raise in the mind of a person who can distinguish colors by his sight. And hence we may infer the sovereignty as well as the efficacy of grace; since it is evident, not only that the objective light, the Word of God, is not afforded universally to all men; but that those who enjoy the same outward means have not all the same perceptions.

There are many who stumble in the noonday, not for want of light but for want of eyes; and they who now see, were once blind even as others, and had neither power nor will to enlighten their own minds. It is a mercy, however, when people are so far sensible of their own blindness as to be willing to wait for the manifestation of the Lord's power in the ordinance of His own appointment. He came into the world, and He sends forth His Gospel, that those who see not may see: and when there is a desire raised in the heart for spiritual sight, it shall in His due time be answered.

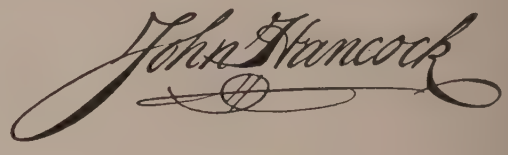
Hence likewise we may observe the proper use and value of the preaching of the Gospel, which is the great instrument by which the Holy Spirit opens the blind eyes. Like the rod of Moses, it owes all its efficacy to the appointment and promise of God. Yet when they have done all, they have done nothing, unless their word is accompanied to the heart by the power and demonstration of the Spirit. Without this blessing, an apostle might labor in vain: but it shall be in a measure afforded to all who preach the truth in love, in simplicity, and in humble dependence upon Him who alone can give success. This, in a great measure, puts all faithful ministers, on a level, not withstanding any seeming disparity in gifts and abilities. Those who have a lively and dramatic talent may engage the ear, and raise the natural passions of their hearers; but they cannot reach the heart. The blessing may be rather expected to attend the humble than the voluble speaker.

Further we may remark that there is a difference in kind, between the highest attainments of nature, and the effects of grace in the lowest degree. Many are convinced, who are not truly enlightened; are afraid of the consequences of sin, though they never saw its evil; have a seeming desire for salvation, which is not founded upon a truly spiritual discovery of their own wretchedness, and the excellency of Jesus. These may, for a season, hear the Word with joy, and walk in the way of professors; but we need not be surprised if they do not hold out, for they have no root. Though many shall fall, the foundation of God still standeth sure. We may confidently affirm upon the warrant of Scripture that they who, having for a while escaped the pollutions of the world, are again habitually entangled in them, or who, having been distressed upon the account of sin, can find relief in a self-righteous course, and stop short of Christ, "who is the end of the law for righteousness to everyone that believeth"; we may affirm, that these, whatever profession they may have made, were never capable of receiving the beauty and glory of the Gospel salvation. On the other hand, though where the eyes are divinely enlightened, the soul's first view of itself and the Gospel may be confused and indistinct; yet this light is like the dawn, which, though weak and faint at its first appearance, shineth more and more unto the perfect day. It is the work of God; and His work is perfect in kind, though progressive in the manner.

He will not despise or forsake the day of small things. When He thus begins, He will make an end; and such persons, however, feeble, poor and worthless, in their own apprehensions, if they have obtained a glimpse of the Redeemer's glory, as He is made unto us, of God, wisdom, righteousness, sanctification, and redemption, so that His name is precious, and the desire of their hearts is toward Him, have good reason to hope and believe, as the wife of Manoah did in a similar case, that if the Lord had been pleased to kill them, He would not have showed them such things as these.

Once more, this spiritual sight and faculty is that which may be principally considered as inherent in a believer. He has no stock of grace, or comfort, or strength, in himself. He needs continual supplies; and if the Lord withdraws from him, he is as weak and unskillful, after he has been long engaged in the Christian warfare, as he was when he first entered upon it. The eye is of little present use in the dark, for it cannot see without light. But the return of light is no advantage to a blind man. A believer may be much in the dark, but his spiritual sight remains. Though the exercise of grace may be low, he knows himself, he knows the Lord, he knows the way of access to a throne of grace. His frames and feelings may alter; but he has received such a knowledge of the person and offices, the power and grace, of Jesus the Saviour, as cannot be taken from him; and could withstand even an angel that should preach another Gospel, because he has seen the Lord.

THE END



Guy Fawkes and John Hancock. Only a few readers will identify both names. If I should say that Guy Fawkes needs to search the cellars again, my English readers would know immediately that Fawkes was the Protestant who foiled the gunpowder plot of the Romanists. If I said that a statement was so true that I would put my John Hancock to it, the American readers would remember John Hancock's florid signature at the end of the Declaration of Independence.

There are in the Bible literally hundreds of allusions to life in all its phases and that is why there is need for Bible teachers to help the masses of Bible students to understand. God tells us He has put our tears in His bottle (Psa. 56:8), and this is understandable only when we know that Orientals often keep little vials into which they cry their tears in time of sorrow. God tells us that He will cast out His shoe over Edom (Psa. 108:9), and this is understood when we see the ancient Semite taking off his sandal and emptying out the dirt which irritated him. Every line in the Bible is worth studying and every incident in the entire life of the world can illustrate it.

INTERNATIONAL Sunday School LESSONS

BY DR. ROBERT R. FRITSCH

AUGUST 6, 1950

Elijah, a Courageous Prophet (Temperance Lesson)

LESSON TEXT: 1 KINGS 18:30-39

Golden Text: "How long halt ye between two opinions? if the Lord be God, follow Him" (1 Kings 18:21)

The Kingdom under Solomon
- Pagan worship
- Heavy taxes

The Kingdom Divided
- Judah—Rehoboam
- Israel—Jeroboam

Increased Idolatry
- Encouraged by Ahab and Jezebel
- Opposed by Elijah

Jehovah vs. Baal on Mt. Carmel

In our last lesson we learned that David, after he had been king of Judah for three years and six months, united all the tribes under himself. Then elders from the North came to Hebron to request that he become their King also. He moved his capital from Hebron to Jerusalem, which then became the captial of all Israel, and continued as such throughout his reign (thirty-three years) and throughout the forty years of the reign of Solomon, the successor of his father, David.

Solomon's Court

During the reign of Solomon there was great material prosperity with all its temptations to forget God. He brought into his harem women from neighboring heathen lands (1 Kings 3:1, 11:1-13), to gratify whom he allowed the worship of their pagan deities to be brought into the land, which greatly displeased the Lord. As a punishment, the northern tribes wished again to become a separate territory after his death, leaving only Judah and Benjamin to Solomon's son, Rehoboam (1 Kings 12:23).

Samuel had warned the people concerning "the manner of the King" that should reign over them, if they persisted in their desire to have a king like all the nations, 1 Samuel 8. He would impress a large number of the people into his service, and heavy taxes would have to be assessed in order to maintain the splendor of his court.

Solomon did just that. His court amazed the Queen of Sheba who came to visit him because of the rumors she had heard about his wisdom and his wealth. What she saw "took her breath" (there was no more spirit in her, 1 Ki. 10:5), and she had to admit that the half had not been told her (v. 7).

Rehoboam

After Solomon's death the people sent delegates to his son Rehoboam who was at Schechem for his coronation. They objected to the heavy taxes which Solomon had imposed upon them to support his elaborate building program and to maintain his expensive menage. Would he be willing to reduce this heavy burden, they ask. After some deliberation and consultation, he tells them that his policy would be to increase the taxes, giving them no hope for any amelioration of the general situation in the future.

Immediately the northern "ten tribes" break away from Rehoboam and accept the leadership of Jeroboam, who becomes the first of the long line of kings to rule over the northern kingdom known as Israel, the southern kingdom, under Rehoboam as their first king continuing the line of David, being known as the kingdom of Judah.

Jeroboam

The kings of the northern kingdom, generally speaking, aided and abetted the practice of idolatry. Jeroboam, with the idea of discouraging his people from going to the temple at Jerusalem in Judah, set up two golden calves, one in Bethel near the border of Judah and the other far to the north in Dan. Speaking of these "gods" to his people, he said, "Behold thy gods, O Israel, which brought thee up out of the land of Egypt." This was the sin wherewith Jeroboam made Israel to sin, a phrase frequently repeated to represent his baleful influence upon Israel (see 1 Ki. 14: 16; 15:26).

Some of the nineteen kings of Judah were good men, all of them of the same dynasty, direct descendants of David. This Southern Kingdom continued until 587 B.C. when Judah was taken out of the land by Nebuchadnezzer to Babylon, where the Jews (this word is derived from the name of their tribe, Judah) remained for a period of seventy years as Jeremiah had prophesied (25:12; 29: 10).

But the situation in Israel was quite different. Although the number of kings was the same, nineteen, they represented about nine different dynasties, some of which lasted for a very short time indeed. Plots and counterplots, murders, assassinations, and suicides reduced the average length of the reigns of these kings. The kingdom came to its end in 722 B.C. when its capital, Samaria, was taken by the Assyrians. Most of the people of the land were deported, from which time men have been speaking of them as "the lost ten tribes."

Omri

In order to get a clear picture of the general unrest in Israel, of the fate of her kings, we would do well to read the whole of chapter 16 as an introduction to our Sunday School lesson for today. There comes upon the scene a man by the name of Omri, general in chief of the army, who in verse 16 was appointed by the people as king of Israel. He at once proceeded to Tirzah, the capital at that time, to take over "the reigns of government."

When Zimri, who, as a traitor, verse 20, had assassinated Elah the king and had then usurped the throne, saw the approaching army of Omri, he committed suicide by burning the palace over him, perishing in the flames. Not all the people were in favor of Omri who was now ready, with Zimri out of the way, to assume his office, for there was a rival candidate, favored by some of the people. But his cause did not prosper, and the men who favored Omri won out over Tibui and his men, whereupon Omri began his reign. One thing he did is interesting. He bought the hill "Samaria" from a man called Shemer, built a city on the hill (beautiful for situation), and called it after the name of Shemer, Shomeron (see reference column) or, as we say, Samaria (v. 24).

Omri wrought evil in the eyes of the Lord, we read (in v. 25), having done worse than all that were before him. He and his son Ahab are mentioned in Micah 6:16 for their counsels and evil deeds. As to the might of Omri (v. 27), he was a more powerful ruler, and his territorial conquests were more extended, than the Bible text records.

Ahab

His son Ahab succeeded him, reigning in Samaria, which city had by his time become the capital of the northern kingdom. His reputation for evil exceeded that of his predecessors, for he married Jezebel, daughter of a Phoenician king, and through her introduced the worst phases of Baal worship, "rearing an altar for Baal in the house of Baal, which he had built in Samaria" (v. 32).

Because of the rapid increase of idolatry under his auspices, threatening the complete moral disintegration of Israel, the Lord raised up a number of godly men whom we speak of as prophets, men whose function it was to warn the people against the inevitable consequences, should they persist in forsaking Jehovah, the only true and living God, for the heathen false gods of the pagan nations around them, as they had been led to do.

Some of these prophets we speak of as the "writing prophets," sixteen, from Isaiah to Malachi. Some have left us no books by their name, such as Elijah and Elisha, whose ministry is given in more or less detail in the historical books. Of these, Elijah is the subject of our lesson as a courageous prophet, speaking out in no uncertain tones against the evils of his day in high places and low.

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The Champion of God

His name means "Jehovah (the Lord) is my God," the name of the prophet Joel in reverse. His very name indicates the significance of his office and mission, to champion the God of Israel as over against Baal. He is called Elijah the Tishbite in 1 Kings 17:1 after the name of his home town, Tishbe, evidently in Gilead, east of the Jordan.

Elijah may well be called a dramatic prophet. He appears suddenly and unannounced at the court of Ahab, declaring in the name of the Lord God of Israel that there shall be neither dew nor rain, but according to his word. This was a direct challenge to the Baalim, who, as nature gods, were supposed to control the weather and the crops. We are told in Luke 4:25 and James 5:17 that, according to Elijah's proclamation, it did not rain for three years and six months.

Elijah was ordered by the Lord to flee the wrath of Ahab and Jezebel, to hide himself by the brook Cherith, where the ravens would feed him, and then, when the drought had set in, to go north to Zarephath, where he was to be entertained in the home of a poor widow (Zarephath is Sarepta in Luke 4:26).

Israel Troubled

The chapter from which our lesson is taken opens with the sudden reappearance of Elijah in Ahab's country, Samaria. Through a faithful prophet, Obadiah, his presence is announced to Ahab, who, when he meets Elijah (18:17), charges him with being the cause of all the troubles which had come upon the land.

No, said Elijah, I have not troubled Israel but you and your fathers have done so, in that you have forsaken the commandment of the Lord and have followed Baalim. To this accusation Elijah adds the challenge which is our immediate lesson for today, one of the most dramatic episodes of Elijah's career.

Along the southern shore of the bay of Haifa, Mt. Carmel extends out into the sea, the first sight of Palestine which the writer had from the deck of the steamer Doric lying in the harbor early one morning in 1928.

To Mt. Carmel the people are summoned, together with four hundred prophets of Baal. A supreme test was to be made as to who would send fire from Heaven to consume a sacrifice which was to be placed on an altar, Jehovah or Baal. Addressing the large assembly, Elijah asks the people in the words of the Golden Text, "How long halt ye between two opinions? if the Lord be God, follow Him; but if Baal, then follow him."

The heathen prophets then placed a bullock on the altar erected on Mt. Carmel, called upon the name of Baal to send down fire. But there was no answer, from morning to noon, when Elijah mocked them, suggesting that their gods may be deaf, taking a nap, or away on a hike. So he asks them to cry louder, which they do, even cutting their bodies in their frenzy, until blood gushed out upon them. But still no reply.

Elijah's Confidence

Many of our readers will know that Mendelssohn composed a great oratorio, Elijah, and those who have heard it will have noticed the desperation of the prophets of Baal in contrast with Elijah's confident demeanor as he calls the people to draw near so as to observe him as he builds his altar with twelve stories, representing the twelve tribes of Israel. He puts the wood on the altar, also the bullock which had been cut in pieces, and then pours water on this material three times, and fill the trench around the altar with water also, for there must be no possibility of fraud.

Notice now the calm manner in which Elijah prays: "Lord God of Abraham, Isaac and of Israel, let it be known this day that Thou art God in Israel, and that I am Thy servant, and that I have done all these things at Thy word. Hear me O Lord, hear me, that this people may know that Thou art the Lord God, and that Thou hast turned their heart back again."

Then the fire of the Lord fell! It consumed the sacrifice, the wood, the stones, the dust, and licked up the water that was in the trench. No wonder that the people fell on their faces, crying "The Lord, He is the God," the exact meaning of the name of His prophet and representative, Elijah, the righteous and courageous prophet of Jehovah.

As to the use of this lesson in the cause of "temperance," as suggested by the lesson committee, we may urge in our teaching today the importance and need of courage to challenge the evils of our time, not the least of which is the liquor traffic with its terrible record of destruction in so many areas of the life of our nation. Front page news items of acts of violence almost invariably caused by alcohol, frequently tempt us to wish, to hope, and to pray that this wicked business might be consumed by divine wrath and thus be removed from the face of the earth.

NEHEMIAH JOINS EZRA

About a dozen years after the arrival of Ezra in Jerusalem, Nehemiah came from Shushan, the capital of Persia, having been granted a furlough by Artaxerexes, whose "cup-bearer" he had been. His object in returning was to rebuild the walls of Jerusalem, which had been reported to him as broken down, and the gates thereof burned with fire. Thus Ezra and Nehemiah were there at the same time, affording each other mutual aid in the general program of reconstruction.

AUGUST 13, 1950

Ezra, Interpreter of God's Word

LESSON TEXT: NEHEMIAH 8:1-4a, 5-6, 8, 10, 18

Golden Text: "This day is holy unto our Lord: neither be ye grieved; for the joy of the Lord is your strength" (Nehemiah 8:10)

Ezra
- The returning exile
- The ready scribe

Ezra's Prayer
- Mourning for his people's sins
- The people repentant

The Reading of the Law
- Wrongs righted
- From fasting to feasting

Three times Nebuchadnezzar had invaded Jerusalem and its environs from 607 to 587 B. C., taking Jewish captives to Babylon, together with the valuable temple furniture. Seventy years after the first of these expeditions, Cyrus, King of Persia, moved by the Lord to do so, granted Zerubbabel permission to take about fifty thousand Jews back to Jerusalem for the purpose of rebuilding and restoring the plundered Temple. The king also sent with him a large number of the vessels which had been carried off by Nebuchadnezzar and placed in the house of his gods.

Exiles Return

About eighty years later Ezra, the subject of today's lesson, is permitted by Artaxerxes, King of Persia, to return to Jerusalem with another company of exiles, among whom were priests, Levites, singers and porters (door-keepers). His purpose was to emphasize the observance of the Law, neglect of which had been largely responsible for the Babylonian captivity of the Jews. As a priest and scribe, Ezra would naturally be concerned about such matters.

The story as it concerns Ezra comprises the following chapters: Ezra 7 to 10, and Nehemiah, chapter 8, whence our lesson is taken.

The name Ezra means a "help," and such he was to Nehemiah and to the more or less discouraged people, for they were in desperate straits, in great affliction and reproach (Neh. 1:3) and constantly harassed by their enemies, particularly by the Samaritans. Ezra felt that the only hope for his people was in God, and that He could help them only if they were to be obedient to His commandments.

Word Studies

For those who are interested in word studies and in the meaning of names, let us digress a moment to say that this name Ezra appears in the form *ezer* in Eliezer, the name of the chief steward of Abraham, and of the second son of Moses, the meaning of which name is given in Exodus 18:4 as "God is my help." It also occurs in the place-name, Ebenezer, the name given to the stone set up to mark the site of Israel's victory over the Philistines in answer to Samuel's prayer. Ebenezer means "stone of help." We meet it in the well-known lines:

> "Here I raise mine Ebenezer,
> Hither by Thy help I'm come."

Then in form *azar* it occurs in the name Eleazar, the third son of Aaron (Ex. 6:23), and also as the name of a priest who had accompanied Ezra from Babylon (Ezra 8:23). The name Azariah has in it the same element, *azar*, and means "Jehovah is my help." Lazarus in the New Testament is the Greek form of Eleazar (notice *azar* in both). The Greek form of Ezra is Esdras, the name of several books in the Apocrypha.

Let us now learn what Ezra found

when he arrived in Jerusalem as to the general situation there (Ezra 7-10). He is called a ready scribe in the law of Moses, which the Lord God of Israel had given (7:6), and a scribe of the words of the commandments of the Lord, and of His statutes to Israel (7:11). Emphasize particularly 7:10, "for Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments. The word "scribe" is derived from the Latin verb *scribere*, "to write," and in Biblical usage is applied to one who, like Ezra, was an expert with the pen, writing or copying the law. Inevitably the scribe became learned in the law, and would normally and naturally be interested in seeing the law obeyed, and, by the same token, grieved, should he observe any violation thereof. Ezra himself, as said above, not only sought to know what God's will was as incorporated in the law, but also did it, and then he was competent and qualified to teach it.

It will be interesting at this point for those who are teaching the lesson to read the letter which Artaxerxes gave to Ezra (7:12-26), and Ezra's praise and thanksgiving to God for having moved the King's heart to grant him permission to go to Jerusalem to "help" his people "to beautify the house of the Lord," meaning the Temple.

Journey to Jerusalem

In chapter 8 Ezra appoints a rendezvous for the men who are to accompany him at the river Ahava (vs. 15, 21, and 31). We know nothing about this river. It may have been one of the numerous canals in the Babylonian area, so necessary to irrigate that territory. Such a canal was the Chebar, mentioned in Ezekiel 1:3, on whose banks Ezekiel was when he, as a prophet, received the word of the Lord.

After a period of fasting and special prayer for God's guidance and protection, Ezra and his company leave for Jerusalem without any soldiers to protect them from the enemy who might be lying in wait to attack them, for Ezra trusted his God absolutely. After their arduous journey, they rested in Jerusalem for three days, after which they made a careful inventory of the sacred vessels and turned them over to the Temple authorities. Sacrifices were then offered to the God of Israel and official credentials delivered to the civil authorities, whereupon they entered upon the work for which they had come.

Again we ask, what did Ezra find? It came to him by way of a report that the people, including priests and Levites, had been marrying the daughters of the pagan Canaanitish tribes, definitely violating God's direct command that they were not to do so. The worst phase of the situation was that the Babylonian captivity of the Jews had been a punishment for having done that very thing. Must they bring punishment upon themselves again by willful repetition of their former conduct? Truly history teaches us one thing, that men are unwilling to learn anything from history (9:14)!

Ezra's Prayer

But Ezra is providentially at hand to remedy the situation. When he was informed of it, he at once assumed the role of a mourner by rending his garment. Soon others who "trembled at the words of the God of Israel" associated themselves with him. Such was the occasion for one of the most remarkable prayers recorded anywhere.

Ezra was ashamed and blushed to lift up his face to God because of the iniquities and trespasses of his people. By the use of the personal pronoun "we" he identifies himself with them so that he might the better confess their sins and in deep humility and humiliation ask for mercy, for he says that "we cannot stand before Thee because of this" (9:15).

This prayer had its effect upon the people, for they came to him (10:1) and confessed (v. 2), that they had been marrying strange wives of the people of the land. But there is yet hope in Israel concerning this thing, they say, believing that God would forgive and bless them if they would undo the wrong and put away all the wives and such as were born of them. Such a covenant they make with their God (v. 3).

Ezra takes them at their word, summons the men of Judah and Benjamin to Jerusalem (v. 9), solemnly charges them with their iniquities, asks them to confess their sins, and to separate themselves from their heathen wives. It was a lengthy legal procedure, but the rest of the tenth chapter shows that they did so, giving us a public register of the names of the sons of the priests, of the Levites, and of the singers, and of the common people who had allowed themselves to become thus involved.

A Bible Conference

And now to the chapter of our immediate lesson, Nehemiah 8, where, in the first verse, we find all the people gathered in the street before the water gate, through which the street ran from the Temple to the brook Kidron. No doubt a proclamation for such an assembly had been issued, for Ezra realized that the people could obey God's law only if they knew what that law was. And it must be remembered that people did not own books, or "copies of the law" then, as we have Bibles today. So Ezra is going to promote a "Bible conference," a public reading of the law of Moses, which the Lord had commanded Israel.

The congregation consisted of all those who could hear with understanding, evidently including young as well as old. They paid reverent attention to the reading, for this must have been a unique experience for them. Ezra also saw to it that proper arrangements were made so that the audience could not only hear but see the reader and speaker. We are told that Ezra stood upon a pulpit or platform of wood which they had made for the occasion, so that he was above all the people and in full view of them (v. 5). When he opened the scroll before them, they all stood up, for the Lord was about to speak to them.

Ezra blessed the Lord, the great God, and all the people answered, "Amen, Amen," with lifting up of their hands; and they bowed their heads, and worshiped the Lord with their faces to the ground, an attitude of homage, as practiced by all Mohammedans today when they pray.

The Law Understood

Ezra was apparently assisted by "commentators" (v. 7) who interpreted that which was being read, that is, they "caused the people to understand the law." As the people gradually came to appreciate the full implication of what they were hearing, they began to weep. But Nehemiah and Ezra said to the people, "Mourn not, nor weep, for this day is holy unto our Lord; neither be ye sorry, for the joy of the Lord is your strength" (the Golden Text for today). The people had been convicted by the law of their sins; they sincerely repented; undid, as far as it was possible, the wrong they had done, wherefore they could rely upon God's mercy and count upon his forgiveness. Weeping and sorrow could therefore be transmuted into joy. Fasting was turned into feasting (v. 12) because of God's favor upon them. The word "Blessed" of Psalm 32:1 applies in such a case.

This session was followed by another, composed of the chief of the fathers of all the people, the priests, and the Levites, who with Ezra sought to know more of the wonderful law they had been hearing. They read about the feast of booths (tabernacles) which had been neglected, so they prepared for a week of celebration with great gladness. Every day during the whole week they heard the word of the Lord read to them (v. 18), the festival reaching its climax on the eighth day, corresponding to the day mentioned in John 7:37.

Finally, a practical note in 8:8, one of the verses in our printed lesson. There is nothing so depressing as to have to listen to a public speaker or reader and not to be able to hear him or to understand what he is saying. Here we read that they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading. This is an appropriate text for a sermon at the graduating exercises of a theological seminary!

AUGUST 20, 1950

John, Preacher of Repentance

LESSON TEXT: LUKE 3:7-20

Golden Text: "Bring forth therefore fruits worthy of repentance" (Luke 3:8)

Prophecy Fulfilled
A new voice
An old message
A Fearless Preacher
Truth for all
Who was he?
John in Prison
His work ended
His place a high one

John's was a new note in Israel, for the voice of no prophet had been heard in the land since the days of Malachi. The coming of this preacher of repentance had been foretold. In Isaiah 40:3-5 we read: "The voice of him that crieth in the wilderness, Prepare ye the way of

the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed. and all flesh shall see it together; for the mouth of the Lord hath spoken it."

Prophecy Fulfilled

Read Matthew 3:1-3. where. hundreds of years later, a "voice" is heard, proclaiming to all the people: "Repent ye, for the kingdom of Heaven is at hand." For this is he that was spoken of by the prophet Esaias (Isaiah), saying, "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight." This same identification we find in Mark 1:3, Luke 3:4-6 (our lesson chapter), and in John 1:23, where the speaker identifies himself as the one of whom Isaiah had spoken.

Again, in Malachi 3:1, we read: "Behold, I will send My messenger, and he shall prepare the way before Me." In Mark 1:2 this promise is quoted as fulfilled in the one who is the "voice" of one crying in the wilderness.

Again, in Malachi 4:5, we have another prophecy, fulfilled in the appearance of this strange preacher with his startling cry, that men should repent: "Behold" it says, "I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers."

Whether this prophecy applies to a forerunner of Jesus' first or second advent, or whether it means that Elijah will actually reappear, or that some one will come in the spirit of Elijah — all these questions have been debated for centuries, but one saying of Jesus in Matthew seems to answer them all, as He declares concerning John the Baptist, the "voice" in the wilderness, the prophet so much like the dramatic character of Elijah in the Old Testament: "And if ye will receive it, this is Elias (Greek form of Elijah), which was for to come."

Silent Years

It has often been stated that there are four hundred silent years between the time of Malachi and of Matthew. No doubt, the question often arose in the minds of the godly in Israel as to whether God was still remembering the many promises of the Old Testament concerning the Coming One, whose advent was to be announced by "His messenger."

One ordinary day something happened which showed that He had not forgotten. While Zacharias. a priest, was burning incense in the Temple of the Lord in Jerusalem, and the whole multitude of the people were praying without, an angel of the Lord appeared to him, standing on the right side of the altar of incense (Lk. 1:5-11).

Naturally he was troubled and afraid. But the angel calmed his fears, telling him that, in answer to his prayer, his wife Elisabeth was to bear him a son and that he should call his name John. For. said the angel, thou shalt have joy and gladness; and many shall rejoice at his birth. He shall be great in the sight of the Lord, and be filled with the Holy Ghost from birth. and. to fulfill the Old Testment prophecies. he shall turn many of the children of Israel to the Lord their God (vs. 12-16).

In verse 17 we learn that he is to go before Him (the Lord) in the spirit and power of Elijah, to turn the hearts of the fathers to the children. and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

Shortly after this. the angel Gabriel appears to Mary. the betrothed of Joseph (Mt. 1:18-21). to announce to her as the Virgin of Isaiah 7:14 the birth of a Son. whose name was to be Jesus. Luke 1:31 and Matthew 1:21. 25.

Jehovah Remembers

Now the name of Zacharias (Greek form of Zechariah) means "Jehovah remembers" and Elisabeth. who is said to have been "of the daughters of Aaron." which is in the Hebrew *Elishaba.* the name of the wife of Aaron (Ex. 6:23), means "the oath of God." John is the Old Testament name. *Johanan,* meaning "Jehovah is gracious," whereas the name Jesus (Old Testament. Joshua) means "salvation" or "Jehovah saves," and He is to "save" His people from their sins, Matthew 1:21.

The four names prominent at the opening of the New Testament, Zacharias, Elisabeth. John and Jesus, in view of their meanings, furnish the theme of the "song of Zacharias," known as the Benedictus, as recorded in Luke 1:68-79. When John was born, his father blessed the Lord God of Israel, because He "remembered" His holy covenant, the "oath" which He had sworn to their father Abraham.

This child was in time to become the prophet of the Highest—to go before the face of the Lord to prepare His ways, to give knowledge of "salvation" unto His people by the remission of their sins. This John is doing in the text of our lesson. Priests and Levites were amazed at him, and asked him all kinds of questions (John 1:19-28), wondering who he was. They thought he might be Elijah, or that prophet of whom Moses spoke in Deuteronomy 18:15. No, he said, only a "voice," the mouth-piece of God. Some even supposed him to be the Christ (Messiah), but when he denied it, they wondered why he was baptizing. He replied that his baptism was with water, a baptism indicating repentance (Mk. 1:4), looking forward to the coming of Jesus, upon whom he told them to believe (Acts 19:4). He it was who would forgive their sins, and baptize them with the Holy Spirit and with fire (Mt. 3:11). It was under such circumstances that he introduced Jesus as "the Lamb of God," who was to take away the sin of the world (John 1:29), addressing the multitude along the banks of the Jordan, as Jesus came out one day to John's preaching, and for whose coming he had been preparing the hearts of those who attended to his message.

A Fearless Preacher

John's preaching was vigorous—sparing nobody, whether in high or low places, reproving even Herod the tetarch for having married his brother Philip's wife, thus living in adultery (Mk. 6:18, and vs. 18, 19 of our lesson). For this, John was imprisoned and finally beheaded (Mark 6:17-28).

"Ye generation of vipers," he says in the first verse of our lesson. "who hath warned you to flee from the wrath to come?" Who comprised the multitude whom he thus addressed? Perhaps some of them were religious leaders, blind leaders of the blind, "shiny, shiny men,

LUKE 3:8

A word about the various renderings of the Golden Text. The reference column says, fruits "meet for" repentance. The Revised Standard Version reads: "bear fruits that befit repentance." Weymouth is very free: "Let your lives then prove your change of heart." Moffatt translates: "Well, produce fruits that answer to your repentance." Goodspeed says: "Then produce fruit that will be consistent with your professed repentance." The New Testament in Basic English puts it this way: "Make clear by your acts that your hearts have been changed."

SPEAKING ENGAGEMENTS

DONALD GREY BARNHOUSE, Editor of Eternity: August 1-6—Morning Cheer Bible Conference, Sandy Cove, Northeast, Maryland; August 6, 13, 20, 27—Tenth Presbyterian Church, Philadelphia; August 7, 14, 21, 28—St. Luke's Lutheran Church, 46th St. west of 8th Ave., New York City; August 29-September 1—Winona Lake, Indiana.

ROBERT R. FRITSCH, Emeritus Professor, English Bible, Muhlenberg College, Allentown, Pa.: August 6-10—Bible Conference, Lutheran Church, Stone Harbor, N. J.; August 13—Lutheran Church, Palmerton, Pa.; August 14-20—Tri-State Bible Conference, near Port Jervis, N. Y.; August 27—Broadway Presbyterian Church, New York City.

VANCE HAVNER, Writer and Bible Conference Speaker: August 1-2—Cannon Beach, Oregon; August 13-20—Denver, Colo.; August 21-26—Winona Lake, Indiana.

WILLIAM ALLAN DEAN, Pastor, Aldan Union Church, Aldan, Pa.: August 7-13—Pinebrook, East Stroudsburg, Pa.; August 20-27—Central Manor Camp, Mountville, Pa.

CLARENCE E. MASON, JR., Dean, Philadelphia School of the Bible, Philadelphia: August 1-6—North Mountain Bible Conference, Red Rock, Pennsylvania; August 18 and 20—First Baptist Church, New York City; August 24-26—Niagara Bible Conference, Olcott, New York; August 27—Spruce Street Baptist Church, Philadelphia.

L. SALE-HARRISON, Bible Teacher and Writer: July 30-August 6—Odosagih Bible Conference, Machias, New York; August 7 and 8—Saddelbag Bible Conference, Worcester, New York; August 9-12—Camp Pinnacle, New York; August 13—Broadway Presbyterian Church, New York City; August 14-20—Lake Arrowhead Bible Conference, near Binghamton, N. Y.; August 21-26—Lake Wabanna Bible Conference, Edgewater, Maryland.; August 27—Baptist Temple, Philadelphia, Pa.; August 27-September 3—American Board of Missions to Jews, New York City.

with creeping sinuous ways," interested in religious office for monetary gain, with no spiritual message for the people, but priding themselves because they were physical descendants of Abraham.

This is not enough, says John—bring forth fruit consistent with true repentance. Don't boast about Abraham being your forefather, basking in the glory of his sincere faith, but having none of your own. If physical descent were important; if physical relationship running back to Abraham were essential, God would be able of these stones to raise up children to Abraham. Only they who have the faith of Abraham are true children of Abraham.

The axe of Luke 3:9 John evidently uses as a figure of speech, indicating "hewing to the line" of the holy and righteous law of God. "Every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire." The Kingdom of God is at hand with the soon coming of the King Himself. Nothing unclean, no hypocrisy, no insincerity, no false pretense may enter or abide in that kingdom.

An Attentive Audience

The people in general become interested in his message and ask what they shall do. Have you two shirts, John replies, knowing of some one who does not have even one, share with him. Have you any food, he continues, knowing of some one who is poor and hungry, invite him to your table.

The publicans come too, no doubt conscious of the wrong which they have been doing in extorting from the people taxes far beyond the amount levied by the government and pocketing the excess thus dishonestly acquired. John tells them, in response to their inquiry, "Master, what shall we do?", not to exact more than that which they were ordered to collect.

One wonders whether Zacchaeus, chief of the publicans, was present when John thus spoke. He lived in Jericho, very near the place where John was preaching. It will be remembered that Jesus later was a guest in his home (Lk. 19:1-10), and, as the result of that contact. Zacchaeus said, "Behold, Lord, half of my goods I give to the poor, and if I have taken anything from any man by false accusation, I restore him fourfold."

It is hard to believe that Zacchaeus had not been convicted by the preaching of John, that strange "voice" calling men to repentance. But it was Jesus who really brought salvation to his house. John was the voice, calling men to obey the moral law of God; Jesus was the Saviour, who by His grace made it possible for men to do so.

Roman soldiers were everywhere present in the land of the Jews, no doubt also oppressing the people with slight regard for the principles of moral law or social justice. Were they serious, who from their numbers came to John to ask the same question, "And what shall we do?" John, being well acquainted with the burdens imposed upon the people by a foreign and pagan government, said, "Do violence to no man, neither accuse any falsely; and be content with your wages."

Who Was He?

Naturally, the people argued among themselves as to who this fearless preacher might be. Was he, perhaps, the Messiah, for was he not announcing the coming of the kingdom of God? No, he said, not I, but He is near at hand who will baptize you with the Holy Spirit and with fire, purging you from sin, as was the experience of Isaiah whose lips were touched with a fiery coal from the altar, whose sins were forgiven, and whose life was then and there consecrated as the evangelical prophet of God.

John's baptism was but a symbol of the great reality; baptism by water unto repentance merely the entrance into the experience of sin actually forgiven by salvation through Christ and of sanctification through the Holy Spirit.

When Jesus came, it was necessary that John decrease and Jesus increase (John 3:30). No longer merely a "voice"; but now the Person. No longer merely the pointing of men "to the way," for Jesus is now the Way, the Truth and the Life.

So, finally, we find John in prison, "The juniper tree of Elijah," wondering whether Jesus were, after all, "the One who was for to come." He sends two of his disciples to ask Jesus about this. He replies by referring to His ministry, healing the bodies and souls of men.

John's work had been well done, and was now ended, so that Jesus might henceforth be all in all. John stood on the threshold of the dispensation of grace, but helped many to cross it so as to come into contact with Jesus Himself. Hence, although John was the greatest prophet, yet he that is least in the kingdom of God is greater than he.

AUGUST 27, 1950

Mary, the Mother of Jesus

LESSON TEXT: LUKE 1:46-48; 2:48-51; MARK 3:31-35; JOHN 19:25-27; ACTS 1:14

Golden Text: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour (Luke 1:46, 47)

Sin
- By way of a woman—a curse
- The Deliverer promised

Salvation
- By way of a woman—a Saviour
- Prophecy fulfilled

A Mother's Care
- In infancy
- In boyhood
- To the end

Of the thirteen "Great Men and Women of the Bible" whose names are in the titles of the lessons of this quarter, two are those of women, the first one, that of Ruth (July 16), and the second, that of Mary, the mother of Jesus, in today's lesson.

As we read the third chapter of Genesis, we learn how sin and its terrible consequences came into human history and experience, that is, through disobedience on the part of our first parents. In this account the woman was the first in the transgression, and then her husband, she having been deceived by the serpent, representing Satan (1 Tim. 2:14).

As we read further into Genesis 3, we come to the "curse section" (vs. 14-19), a curse pronounced upon the serpent, upon the woman, upon the man, and upon their environment. But in the middle of this passage (v. 15), the first golden text of the Bible, there is a note of hope, for "the seed of the woman" is some day to bruise the head of the serpent in a mighty conflict, when the serpent shall bruise the heel of the seed of the woman.

We believe that this conflict took place at Calvary (Golgotha), a "skull," where our Saviour and Redeemer did indeed die, but, triumphing over death and the grave, bruised the head of the serpent, and by His resurrection removed the sting from death (1 Cor. 15:55).

The Seed of the Woman

The last word of the Old Testament is "curse," but on the last page of the New there is a wonderful promise (Rev. 22:3), speaking of a time when there shall be no more curse. This is possible only because "the seed of the woman," our Saviour, was made a curse for us (Gal. 3:13). Paul speaks of the deliverance of creation from this curse in Romans 8:19-24, stressing the fact that there is hope and an eager expectation, and this because of the promise of Genesis 3:15 concerning "the seed of the woman," who in due time was to appear as the Deliverer from the curse, the sting of which is death.

Because Adam believed this, he named his wife *Chavah* (see the reference column at Gen. 3:20), the root meaning of which name is "life." The form of this name as we have it in our Bible, influenced by several languages on its way into English, is Eve. When a son was born to them, he was named Cain, meaning "Acquired" or "Gotten," a note of joy as in "Eureka." But it did not turn out to be so, for not until in the fullness of God's time did He appear (Gal. 4:4), sent of the Father, but "made of a woman."

A Saviour

The first important point in the lesson today, therefore, is that as sin came by a woman, so in God's plan, a Saviour was to come by way of a woman. And we may add that, as sin came by way of a tree, so salvation was to come by way of a tree, which may be the reason why the cross is sometimes referred to as such, as in Acts 5:30; 10:39 and 13:29. One can hardly think of Christmas, Jesus' birthday, apart from Good Friday, His "death-

PROVERBS 16:33

More than a year ago the lesson topics for this month were chosen.

Three months before it was decided to devote this issue to Mary, Dr. Fritsch wrote this lesson.

Yet the lesson topic and Dr. Fritsch's treatment of it could not have fitted into the issue better if the topic had been chosen and the lesson written to order for it.

(Continued on page 51)

NEW BOOKS

All books reviewed by ETERNITY are available through ETERNITY Book Service, Box 2000, Philadelphia 3, Pa.

Truth Unchanged, Unchanging. D. Martyn Lloyd-Jones. Fleming H. Revell Company, New York. 96 pages. $1.25.

This is a book that might be overlooked because of its size, but which, because of its importance, *must not* be overlooked. Its value is altogether out of proportion to the number of its pages.

The author is the successor to Dr. G. Campbell Morgan as pastor of Westminster Chapel, London, England. As such he continues the faithful and effective presentation of the truth of the Scriptures for which that pulpit has so long been known.

The five chapters comprising this small volume are the five lectures delivered by Dr. Lloyd-Jones at Wheaton College in 1947, under the Jonathan Blanchard Lecture Foundation. By successive stages, he demonstrates the inadequacies and inaccuracies of popular modern points of view with regard to man and his problems, and the complete and glorious sufficiency of Jesus Christ and His Gospel. Dr. Lloyd-Jones writes in language that is clear and convincing. He reasons with a logic that is penetrating and incisive. There is much profound thinking in these pages simply and straightforwardly expressed.

It is not "light" reading, but no one should have difficulty in going through this book. Read thoughtfully, it will greatly enrich one's appreciation of the manner in which a learned man can deal with current philosophies in their relationship to the Gospel of Jesus Christ.

The author is faithful to the Scriptures as he takes up in order the topics: "What is Man?"; "What is Wrong with Man?"; "Sincerity versus Truth"; "The Simple Gospel"; and "Is the Gospel Still Relevant?" Perhaps the greatest contributions of this volume is its exposure of the emptiness of many of the modern arguments against the Christian faith and its demonstration of the fact that what often passes as the hallmark of learning is nothing but sheer prejudice. The tone of the book is, however, positive rather than negative and points throughout to Christ as the one, final answer to every human need.

This is the kind of book one should place in the hands of the college student who is having intellectual difficulties concerning what he has been taught to believe at home or in his home church. It will fortify and strengthen him with answers to the seemingly irrefutable arguments he hears from unbelieving professors. Every Christian, no matter how secure his confidence in the Word of God, would profit by studying this book, for it will undoubtedly help him to be better prepared "to give an answer to every man that asketh a reason of the hope" that is in him.

H. W. O.

The Life and Epistles of St. Paul. W. J. Conybeare, M.A., J. S. Howson, D.D. Eerdmans, 1949. XXI, 850 p. $5.00.

Have you ever wanted to know all that there is to know about the apostle Paul? Even if you haven't, you can learn almost everything about him that there is to know in "The Life and Epistles of St. Paul," by Conybeare and Howson. This is one of the great standard works on the life and work of the apostle. The reason for this exhaustive treatment of the life of Paul is best stated by the authors themselves:

> "And it is evident that, for the purposes of such a biography nothing but true and faithful representations of the real scenes will be valuable; these are what is wanted, and not ideal representations, even though copied from the works of the greatest masters; for, as it has been well said, 'nature and reality painted at the time, and on the spot, a nobler cartoon of St. Paul's preaching at Athens than the immortal Rafaelle afterwards has done.'"

Thus, with definitive treatment, we have all the elements presented that entered into the early background of the apostle, the influences that led to his conversion, the relationship between the Jewish religion and the Christian faith, and the development of Paul's ministry as the greatest of Christian missionaries.

Within the body of this work we have a veritable commentary on the Book of the Acts, tracing every step the apostle took in his service for the Lord. In every part of his journeys background material as to the geography, history, and customs of the places is furnished us. A background of knowledge is furnished us for each of the epistles. The complete text of each, including the epistle to the Hebrews, is given in excellent translation.

Conybeare and Howson feel that the most important source of information for Paul's life is to be found in the epistles. They say

> "If fancy did her utmost, she could give us only his outward not his inward life. 'His bodily presence' (so his enemies declared) 'was weak and contemptible;' but 'his letters' (even they allowed) 'were weighty and powerful.' Moreover, an effort of imagination and memory is needed to recall the past, but in his epistles St. Paul is present with us."

Chrysostom is then quoted on the letters of Paul:

> "Paul by his letters still lives in the mouths of men throughout the whole world; by them not only his own converts, but all the faithful even unto this day, yea, and all the saints who are yet to be born, until Christ's coming again, both have been and shall be blessed."

Showing the importance of the epistles for the psychological data on the life of the apostle, the writers go on to say:

> "His epistles are to his inward life what the mountains and rivers of Asia and Greece and Italy are to his outward life,—the imperishable part which still remains to us, when all that time can ruin has passed away."

To the philosopher and historian this book is interesting because it assumes in its premise that God has directly intervened in history by preparing a chosen instrument for His purpose. They clearly declare that Paul was not merely a product of history—the age about him—but was a product of the divine intervention of God Himself.

> "We recognize with gratitude the hand of God in the history of His world; and we turn with devout feelings to trace the course of these three streams of civilized life (Hebrew, Greek and Latin) from their early source to the time of their meeting in the Apostolic Age . . . There is a light on all the mountains of Judea which never shone on Olympus or Parnassus: and the 'Hill of Zion,' in which 'it pleased God to dwell,' is the type of 'the joy of the whole earth,' while the seven hills of Rome are the symbol of tyranny and idolatry. 'He showed His word unto Jacob, His statutes and ordinances unto Israel. He dealt not so with any nation; neither had the Heathen knowledge of His laws.'"

It is to be understood that "The Life and Epistles of St. Paul" is not to be read at one sitting. It is not a book to be perused, but to be studied. It is a book that, with each renewed reading, will enrich the reader's understanding of the great apostle.

R. L. K.

The Best of Alexander Maclaren edited by Gaius Glenn Atkins. Harper, 1949. 167 p. $2.00.

Alexander Maclaren has left a score of large volumes of exposition, as well as several other books that were not in the regular course of his expository work. He was one of the great preachers of the nineteenth century, and we have in this volume twenty brief selections which are set forth as an example of his work.

Undoubtedly this volume can be of great value to the minister, especially if he does not have access to Maclaren's other works. A preacher reading the work of this pulpit master will discover the truth beautifully set forth. Our only regret is that the volume was made so slender. In the 167 pages there are indeed tastes of Maclaren's work that should whet the appetite of the reader for more, and it is our hope that the reader will go on to read more of his works. This is especially desirable because Maclaren's doctrinal position might be misunderstood, if only this work were in the hands of the reader.

If Maclaren were living and preaching today, he would undoubtedly be called a fundamental man as he believed in the virgin birth and the verbal inspiration of the Scriptures and all of the other great doctrines of the faith. The present volume makes more of Maclaren's literary works and does not put emphasis where he himself placed it on the great doctrines of Scripture. It is a book to read and to go on from to the complete works of this great minister.

D. G. B.

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A Short Introduction to the Pentateuch. G. Ch. Aalders, Professor of Old Testament, Free University of Amsterdam. The Tyndale Press, 1949. 173 p. $2.25.

As its name implies, this book is "A Short Introduction to the Pentateuch." Its treatment of the critical problem of the first five books of the Bible, though brief, is much to the point.

The table of contents shows that most of the important points that the critics have brought against the "Law of Moses" have been treated. The name of the "Pentateuch" is discussed, the problem since Wellhausen is presented, an analysis of the Wellhausen hypothesis is studied, and various problems which grow out of the Wellhausen theory are noted.

The author presents his "Introduction" from the point of view of verbal inspiration. He makes a clear defense of his point of view in the light of the problems set forth. In discussing the double narrative theory of creation he makes the following point. Taking from the critics the suggestion that there are two entirely different stories of creation (Gen. 1:1-2:3 and 2:4ff), Aalders says:

> "This (the double story theory) however is certainly wrong. The Hebrew word *toledoth,* which is rendered by 'generations,' properly indicates 'progeny' or 'offspring,' and is very often employed to denote 'descendants.' (Following are many Scriptures to validate the point. He continues.) In some cases it denotes 'that which happens to the progeny,' and then it practically has the meaning of 'history.' It is used in a somewhat special sense in Exodus 28:10 with regard to the sons of Israel, where it indicates the order of their birth. It is therefore obvious that the word does not look back to the past, but looks forward to the future; it does not denote origin, but history. So, when the Biblical narrator informs us that 'these are the generations of the heavens and the earth,' he does not mean to say, 'this is the way in which Heaven and earth originated,' but 'this is what happened to Heaven and earth.'"

Aalders has a very fine chapter on "The Pentateuch and Belief in Divine Inspiration." He maintains that to believe in divine inspiration does not carry with it the view that Moses wrote all the Pentateuch. He is willing to admit that Moses wrote the laws and those by God's verbal direction. As to the creation, flood, and his own death, the author takes the view that someone else had to do with the reporting of these events. The reviewer gathers that Aalders believes for Moses to have been involved in the writing would make the situation ahistorical, for he would keep the writing of the Pentateuch, though from God, in an historical framework.

The reviewer believes this presents several problems. Who was on the scene to record creation? If others wrote the report of the creation and flood, does not the fact that God intervened in order to record a correct view of these events militate against an "historical frame for an ahistorical picture"? If God had to help out other writers, why could He not have aided Moses in the recording of his own death, even as He aided him in the recording of the laws?

Though it is not explicitly told us that Moses wrote the entire Pentateuch, it seems to this reviewer that the rest of the Old Testament, and the writers of the New implicitly held that he did. Though we may agree with Oswald T. Allis, in his "Five Books of Moses," to which Aalders makes reference, and disagree with the latter as to the partial Mosaic authorship of the Pentateuch, "A Short Introduction to the Pentateuch" should be owned by all who would have a reply to higher criticism of Holy Writ. R. L. K.

> There are those, Luther says, who do not know what it is to be blessed and saved, unless it is to take their pleasure and fare well according to their imagination. Whereas to be blessed means this: to will the will of God and His glory and to desire nothing of one's own either here or hereafter.
>
> The glory of God is to be sought before all and above all and in all things, and all our life eternally is to redound to God's glory alone, not to our advantage, not even to our blessedness or any good thing, whether temporal or eternal.

A Window on the World

(*Continued from page* 38)

Bishop Otto Dibelius, Bishop in the Evangelical Church of Germany, and one of Niemoeller's friends and supporters against the encroachments of Nazism, has issued a protest to the East German (Russian) Government protesting against "constantly increasing" tensions between the church and the Socialist Unity, which is the name for the Communist Government in the Russian Zone. Bishop Dibelius said that the party was attempting to hamper church activities and to bring about the arrest of pastors opposed to its policies. Secular observers report that there is an increasing anti-church campaign in the Russian Zone. In Mecklenburg province, Education Minister Gruenberg is reported as having declared that Soviet zone youth belonged in the Communist youth organizations, and not in "vermin-ridden, church-sponsored youth groups." This same official said, "Such nonsense will be annihilated," adding that the Evangelical pastors were "promoters of reactionary forces inciting youth against the progress of the National Front and the Oder-Neisse peace line."

Recently Pastor Aurel von Juschen was arrested for his "rigid religious attitude" and there has been no news of him since his arrest.

In Thuringia, Interior Minister Gebhard told a meeting of Communist leaders, "We shall ask of the clergymen confessions whether or not they profess loyalty to the National Front, and we shall not accept neutrality. Any person not for us is against us, and will be treated accordingly."

Professor Henry Steele Commager, Columbia University historian, urging the exposure of children to all political ideas, said: "Intellectual curiosity is very dangerous. Once you start questioning you don't know what's going to happen. The only thing more dangerous, however, is ignorance." This is one of the half truths which is even more dangerous.

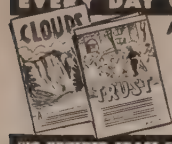
Into an emptiness of ignorance false teachings may be placed, and they are most difficult to dislodge. God said, "I would have you wise unto that which is good, and simple concerning evil" (Rom. 16: 19). We censor our children's feet when they walk with us for every child in the world by nature wishes to put his feet in puddles and to kick a piece of dog-dirt that is lying on the sidewalk.

We censor our children's footsteps because we don't want their feet to be filthy, and we forget that there are dogs in literature, dogs in political thinking, and even dogs in theological thinking. "Beware of dogs" (Phil. 3:2). Even what I have said will be twisted by some dogs to be a statement in favor of censorship instead of a sentence in favor of positive teaching of truth that will fill the child's mind with positive right ideas so that he will have a standard of measurement and a frame of reference.

Pakistan is officially founded on the theory that it is a Moslem state, to be run "on Islamic principles," according to its Prime Minister, Liaquat Ali Khan. But in a political sense the Koran is being stretched every day to cover the new trends in Pakistan politics. The Koran is a book that, if literally interpreted, would preserve a feudal state and keep the poor in the hands of the rich Zamindars, or landlords. But in the new Pakistan, the liberal-minded politicians who control the government are putting through sweeping reforms that are abolishing many of the feudal customs which have long held the masses in servitude.

An income tax law, modeled in no small measure on the American law, has a graduated levy up to 70% on the largest fortunes. The finance minister of Pakistan told C. L. Sulzberger, one of the outstanding journalists of the world, that "the Zamindars object, but we ignore them." The great estates have been broken up and the people who dwell on the land have been granted tenure so long as they pay their taxes. The right to impress labor has also been denied to the Zamindars, and a man need not work for one of the landlords if he does not wish to.

EVERY DAY GREETING TRACTS



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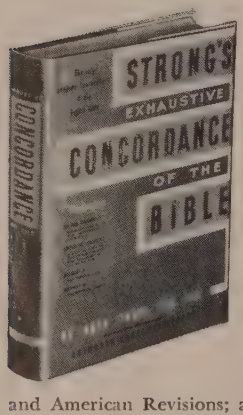

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The result of all this is that the Koran is becoming obsolescent in many of the more educated circles, and that adherence to it is given but lip service by those who are in control.

A wise crack in the SATEVEPOST says that the only thing most people regret about their past is its length. Now it may well be that some people who grow old regret age. This is probably true of all unsaved people and of Christians who are not in the will of God. But the Christian rejoices in the approach of Heaven, regrets all of the past that was not dominated by Christ, and rejoices that the past is under the blood of the Saviour.

The Quarterly Journal of Studies on Alcohol published at Yale University has just revealed that tests conducted in Sweden have demonstrated that even small amounts of alcohol cut the ability of expert automobile drivers as much as 30 per cent. The tests showed that drivers who are passed as "safe" are not really safe at all.

Thirty-seven skilled drivers, most of them driving instructors, were the subjects of the experiments. The dosage ranged up to the equivalent of two or three pints of 3.2 beer or three ounces of eighty proof spirits. The investigators commented: "The drinking of these amounts of alcohol sometimes caused a flushing of the face, a higher pitch of the voice and raised spirits—a feeling of being on top of the world—but otherwise no obvious symptoms of intoxication, no appearance of disturbance of gait, no slurring of the speech or the like." Under the influence of this minimal dose, it was reported, driving ability was impaired between 25 and 30 per cent in all expert drivers tested.

The usually careful drivers became careless, judgment was impaired, self-confidence and casualness were increased, and they pretended not to notice the commission of an obvious error. The laboratory tests used in this country "pass" a man as "safe" if his alcohol blood level is less than 0.08. But the new tests in Sweden show a man's ability is greatly impaired with as little as 0.04.

Men may get around human laws but they can never get around the law of God. A Bulgar, charged with bigamy in Sofia, explained he had married a Christian, a Jewish and a Moslem woman, each in the rites of her own faith. And that, therefore, as adherents of each faith did not recognize the validity of marriage in any other faith, he was not guilty. But try

to get around the twentieth chapter of Exodus. There is the rock against which the sinner will be broken.

The legislature of the State of New York has passed a bill which Governor Dewey has signed allowing the Board of Regents to excuse the children of Christian Scientist parents from attendance at health and hygiene courses that conflict with the principles of their religion. We believe that this is an evil precedent, for the matter of public health is not a thing that can be governed by religion, nor can religious freedom be properly used in a way that might militate against the health and safety of the general public.

The Georgia legislature realized this last year when they rejected an amendment which would have freed Christian Scientists from the law demanding a medical examination for venereal disease before obtaining a marriage license. The Georgia legislators properly understood that a spirochete does not have any religious convictions.

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Yesterday's Books

(*Continued from page 25*)

Vicar of St. Helen, Bishopsgate, London, brought out in two volumes an excellent work called "Protestantism Contrasted with Romanism." By innumerable quotations from writers of both religions the author shows the radical difference between the two. The third section of his second volume deals with the question of the invocation of saints, including the Virgin Mary. He begins this section with quotations from Bonaventura's Psalter of the Blessed Virgin Mary: "Thou Mediatrix between men and God . . . Have mercy upon thy children; for in thee, O Virgin Mary, have we placed all our trust." By the side of this Mr. Cox sets 1 Timothy 2:5: "There is one Mediator between God and men, the man Christ Jesus." He also quotes John 14:6; Acts 4:12; Romans 8:34; Hebrews 12:24.

Summing up the attitude of the church to the Virgin the author says, "The Roman Catholics may deny that they worship the Virgin Mary with the same worship as God; and we concede, that in the Canons of the Council of Trent, and in the Creed of Pius IV, the distinction is clearly and definitely kept up. But what we allege is, that in the books of a Church that professes to be infallible, and under the express sanction of silence of Popes and Councils, a worship is given to the saints and to the Virgin Mary, which can be characterized by no softer term than that of IDOLATRY."

"A Roman Catholic Priest," writes our author, "once quoted the texts, 'All generations shall call me blessed' (Lk. 1:48), and 'Blessed art thou among women' (Lk. 1:28, 42), as obviously pointing out Mary as the object of peculiar and distinguished blessedness and veneration. To this his opponent replied, that if this was the case, he would prove that Jael was superior to Mary; for it is said (Jud. 5:24), 'Blessed ABOVE women shall Jael the wife of Heber the Kenite be.' If Mary is to be worshiped because she is pronounced 'Blessed AMONG women, *a fortiori* should Jael be worshiped, for she is blessed ABOVE women.' Mary's own expression, 'My spirit hath rejoiced in God my Saviour' (Lk. 1:47) shows that she was, like every other mortal, born in sin, and saved only by grace; for only a sinner can rejoice in a Saviour."

Mr. Cox's book covers the whole of the errors of the Roman Church and disproves them with scholarly skill and irresistible logic. There is great need for the reading of similar books to be widespread today.

No anxiety ought to be found in the believer. Great, many and varied may be our trials, our afflictions, our difficulties, and yet there should be no anxiety under any circumstances, because we have a Father in Heaven who is Almighty, who loves His children as He loves His only begotten Son, and whose very joy and delight it is to succor and help them at all times and under all circumstances. Therefore anxiety should not be found in the children of God, but we should attend to the exhortation: "Be anxious in nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."

George Mueller

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The Biblical commentary of Matthew Henry is one of the few of the great eighteenth century commentaries which is still known and used, in England, at any rate, today. A further edition appeared rather over twenty years ago. The author, who was born in 1662, and died of apoplexy in 1714, was the son of a nonconformist minister and followed his father in the same life work. His career was uneventful. His life was spent in successful ministry mostly in Cheshire and later near London, and his great commentary was based on his expository preaching.

Five volumes were published between 1708 and 1710, and the author left a sixth volume in manuscript at the time of his death, which covered the Acts of the Apostles. A committee of ministers prepared the Epistles and Revelation after his death from material left by him. Additional matter from his unprinted manuscripts was incorporated in the six volume edition of 1811, and the commentary has been several times abridged and edited since.

The commentary has a strong, devotional trend and is expressed in easy language. These are probably the reasons for its continued popularity. Here is part of the exposition of Psalm 51: 7: " 'Purge me with hyssop.' The expression is founded upon gospel-grace: 'purge me with hyssop,' i.e. with the blood of Christ, applied to my soul by a lively faith, as water of purification was sprinkled with a bunch of hyssop. It is the blood of Christ (which is therefore called 'the blood of sprinkling,' Heb. 12:24) that purgeth the conscience from dead works, from that guilt of sin, and dread of God, which shuts us out of communion with him, as the touch of a dead body under the law shut a man out from the courts of God's house. If this blood of Christ which 'cleanseth from all sin,' cleanse us from our sin, 'then we shall be clean' indeed (Heb. 10:2). If we be washed in this fountain opened, we shall be 'whiter than snow,' not only acquitted, but accepted; so those are that are justified. 'Though your sins have been as scarlet they shall be white as snow' (Isa. 1:18)."

From an abundant wealth of exposition which almost defies selection, we choose part of the note on the Song of Solomon 8: 7: "death and all its terrors, will not frighten a believer from loving Christ: many waters, though they will quench fire, cannot quench this love, no, nor the floods drown it. The noise of these waters will strike no terror upon it; let them do their worst, Christ shall still be the best beloved. The overflowing of these waters will strike no damp upon it, but it will enable a man to rejoice in tribulation. 'Though He slay me' I will love Him and 'trust in Him.' No waters could *quench* Christ's love to us, nor any floods drown it; He waded through the greatest difficulties, even seas of blood, love 'sat king upon the floods'; let nothing then abate our love to Him."

The author goes on to explain that no more than death will life with all its comforts entice a man from his love for Christ. These extracts are enough to demonstrate the doctrine of this good man, and to give us some idea of the blessing that his faithful ministry of the Word must have brought and may still bring to many.

In 1763 to 1767 there appeared at London in three volumes "The Christian's Family Bible with Comments and Annotations, Theological, Historical, Critical and Moral," compiled by Rev. W. Rider. This was the last of its author's five works, which included an English dictionary and a history of England. The Christian background of thought and life in eighteenth century England is illustrated in the fact that a man of considerable scholarly attainments had the wide and reverent knowledge of the Bible which appears in these notes. In those days scholars did not despise simple faith.

The author, who was forty when the first volume of his Bible appeared, was the son of a London gentleman. He took a degree at Oxford and spent all his ministerial life in London. He was chaplain to the Mercer's Company and taught at St. Paul's School.

The Bible has occasional illustrations in a style of art typical of the eighteenth century, and the compiler's treatment is full and instructive. Here is his note on Gen. 3:14: "To understand the true sense of the passage relating to the serpent, we must consider the spiritual meaning concealed under those expressions. In this sense the punishment relates to the Devil, who had abused the woman under the figure of a serpent. And accordingly God declared, that as he and his associates had been degraded from their primitive state of happiness, so this new instance of his malice should in the end recoil upon himself, heap on him a double punishment, and plunge him deeper in wickedness and disgrace; and that from the seed of the woman would rise a Saviour, which should redeem lost mankind, and trample under foot the kingdom of sin and death. The last part of the sentence was remarkably fulfilled in the person of our adorable Redeemer, who for this purpose was manifested, that He might destroy the works of the Devil, and will be still more remarkably fulfilled at the second coming of Christ, when sin and death shall be totally abolished, and mankind reinstated in the everlasting possession of a Paradise, far more glorious than that which they lost."

The editor has wise remarks to make about the tenth commandment. He says, "By this commandment, we are very clearly taught who is our neighbor, which must be every man with whom we are allowed to hold any correspondence, and who is within the reach of our good and bad offices. Hence we may plainly see the reason why Christ, in the account of this commandment (Mt. 19:19), has substituted, 'Thou shalt love thy neighbor as thyself' because, where there are no ungoverned appetites, no criminal desires, the current of universal benevolence will expand itself, and flow free and unconfined. The precept particularly refers to what is commonly known by the name of covetousness, as it implies an inordinate desire of wealth, power and grandeur. It includes, likewise, an immoderate coveting and pursuit of pleasure, and of corrupt and irregular sensual gratifications which are inconsistent with the exercise of social justice and humanity. It prohibits envy and discontent and every other appetite which is injurious to our neighbor's interest, and when indulged, would hurry us to commit the crimes forbidden in the fifth, sixth, seventh, and eighth commandments."

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Sunday School Lessons

(*Continued from page 45*)

day"; and Mary His mother was the first woman He came consciously to know as a young child, and hers may have been the last woman's face He looked down upon from the cross.

Closely related to the promise of Gen. 8:15 concerning "the seed of the woman" is Isaiah 7:14, another prophetic promise concerning Him, for "Behold, the virgin (so the Hebrew) shall conceive and bear a son, and shall call His name "Immanuel," quoted in Matthew 1:23, the Greek form spelled Emmanuel, and translated "God with us," another note of hope, for, as sin separated man from God, there is here a promise of reconciliation, when man and God shall be "at one" again. That is the real meaning of atonement, literally, at-one-ment.

Had we the time, we might review the many Old Testament promises concerning the coming of the One who was to bring about this reconciliation. He was to be of the seed of Abraham (a Hebrew), of the family of Jesse (father of David), therefore a Jew, and to be born in Bethlehem, the city of David, and withal, he was to be called a Nazarene (Mt. 2:23), that is, a citizen of Nazareth.

Prophecy Fulfilled

How were these, and still other, prophecies to be fulfilled? Who was to be the woman fortunate enough to become the mother of this One of promise? We may believe that every Hebrew woman hoped that she might have the honor. To be childless was a great misfortune, largely, perhaps, because it would prevent any possibility of having this honor.

All this brings us to the threshold of the New Testament, four hundred years after the voice of the last prophet had been heard in Israel, when, on an ordinary day an extraordinary incident took place. For the angel Gabriel was sent by God to a virgin living in Nazareth of Galilee, named Mary. She was, however, betrothed to a man whose name was Joseph, of the lineage of David, to whom also the angel of the Lord appeared later in order to explain a very unusual situation (Mt. 1:18-25).

Reading Luke's account (1:26-38), we hear Gabriel's salutation to Mary: "Hail, thou that art highly favored; the Lord is with thee; blessed art thou among women" (Highly favored" is a translation of the same Greek verb translated "accepted" in Eph. 1:6, speaking of the grace which had been bestowed on Paul and the Ephesian Christians).

Troubled at these words, she heard this remarkable prophecy: "Behold, thou shalt conceive, and bring forth a son, and shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord shall give unto Him the throne of His father David; and He shall reign over the house of Jacob for ever, and of His Kingdom there shall be no end."

The Virgin Birth

Since she does not understand how this could possibly be since she was not married, Gabriel explains that "the Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." Herein lies the mystery of the very important doctrine of the Virgin Birth and the necessity for it lies in the fact that no one born by normal human generation could qualify as the Saviour of mankind.

But this does not imply the doctrine of the so-called "Immaculate Conception," which teaches that Mary was without sin. After she has considered all the possible misunderstandings of so delicate a situation, she throws up her hands to Heaven, as it were, and says: "Behold the handmaid of the Lord; be it unto me according to Thy word."

Shortly after this she exclaims with godly emotion, in the words of the "Magnificat" (from the first Latin word): "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour, for He hath regarded the low estate of His handmaiden; for, behold from henceforth all generations shall call me blessed."

Again we say that we honor Mary for the care which she took of her Son as given in further detail in "the Gospel of the Infancy" (Luke 1 and 2) by Dr. Luke, who, no doubt, received some of these details from Mary herself.

In the Temple

After the few incidents connected with the birth of Jesus and His earliest childhood (Lk. 2:1-40 and Mt. 2), we hear nothing further about Him until He is twelve years of age (Luke 2:41-52). At that age a male Jew became a "son of the law" and therefore accompanied his parents to Jerusalem when they went thither at the time of the Passover feast. He took a deep interest in the Scriptures, asking and answering questions. It is possible that at this Passover feast He may be thinking of Himself as "our Passover," some day to be sacrificed for us (1

MARY'S SIMPLE FAITH

Her reference to "my Saviour" indicates that she realized her need, like the rest of us, of a Saviour. And rightly do we honor her as the mother of our Lord, but to teach that she has anything whatever to do with our salvation otherwise is not Scriptural. To pray to her as a mediator between us and Jesus or between us and God, is to minimize that office of Jesus, for He is our only Mediator, and in His Name alone we pray.

In this connection we may well refer here to the last portion of our printed lesson, Acts 1:14, where for the last time we read of Mary. Her name does not appear in the doctrinal epistles. She was a simple, devout believer in her Saviour, but in no way active in our salvation. In this passage in Acts she is one of the worshiping group of the early Church, all in the attitude of prayer. These Christians are not praying to her, but all, including herself, are praying to their ascended Lord.

That she should be called the Queen of Heaven, that people should worship her statues and images, that her perpetual virginity should be insisted on as a dogma, or that her body was transferred to Heaven, these are Roman Catholic ideas which have no validity in fact or in the Scriptures. And Satan himself rejoices in the substitution of any person or thing for Jesus Himself.

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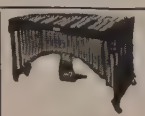

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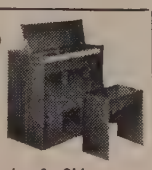

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Cor. 5:7), in the light of the Scripture which, as in the case of Timothy, He learned from His mother! But did she herself understand this?

At any rate, He was so completely absorbed and interested that when the family was returning to Nazareth as a part of a caravan, men perhaps traveling together and the women likewise, Joseph found that He was not with Mary and she learned that He was not with the men. So they return to Jerusalem, search for Him three days, and finally find Him in the Temple. It was His mother who asked Him why He had stayed behind, saying that they had been looking for Him for three days.

He was surprised that they did not look for Him at once in the Temple, since that was His Father's house and He would naturally be interested in the concerns of His Father. So He returns to Nazareth with His parents and lives with them as a dutiful son for eighteen more years.

Another episode reveals His mother's care for Him. During Jesus' ministry, opposition was increasing and harm was threatening. In Mark 3:21 we read that His friends (kinsmen, in margin) went out to lay hold on Him, for they said, "He is beside Himself."

"Who Is My Mother?"

In the face of rumors which came to His mother's ears, she and Jesus' brethren come to call for Him, no doubt to rescue Him from the threatening dangers. The people tell Him that they were looking for Him when He asks: "Who is My mother, or My brethren?", and adds, "Whosoever shall do the will of God, the same is My brother, and My sister, and My mother." Evidently by these words He is indicating that His physical relationship to Mary is being gradually sublimated into a higher spiritual one.

Two scenes in John's Gospel, the first one in 2:1-12 and in 19:25-27 the second, the former at the wedding in Cana, the latter at the foot of the cross at Calvary, reveal both Jesus and His mother as central figures. The picture of His mother at the crucifixion is the fourth portion of our printed lesson. Simeon, in Luke 2:35, had spoken of a sword which was to pierce the heart of Mary. We may believe that this did happen when she saw the spear of the Roman soldier pierce the heart of her Son, although according to John 19:27 and 34, she may have been led away by John before that happened (although not necessarily so).

The detailed events of this "hour" gave the inspiration for the medieval Latin hymn, *Stabat Mater, dolorosa,* "the mother of Jesus, full of grief was standing by the cross, weeping, as her Son was hanging there."

A solemn, sad, word among the several recorded as spoken from the cross by Jesus, as He beholds His mother and His beloved disciple, John, reciprocates the care Mary had taken of Him, as He says: "Woman, behold thy son," and then to the disciple, "Behold thy mother," and we are certain that John was not faithless to the trust committed to him.

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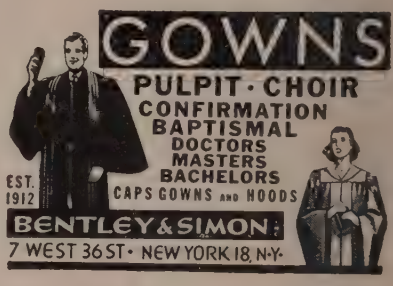

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Crisis in Korea

(Continued from page 5)

actions in China would inevitably lead to hatred of Russia by China and that such hatred would settle the matter for everybody. The invasion of South Korea has not changed the importance of what has happened in the northern provinces of China, but has given new perspectives to all Asiatic questions.

Russia is, of course, definitely out for the control of the world. Anybody who does not realize that fact is a stupid ignoramus or else is so blinded with prejudice that they will not see. Russia's strategy has been that of Hitler. It is a well-known and well-recognized fact that Hitler was ready to withdraw from the Rhineland on one minute's notice on the day he broke the Versailles peace treaty and occupied that province. When nothing happened, he pushed towards the Sudetenland. When he succeeded there, he went on to Prague and Czechoslovakia. When that plum fell, Austria was the next. When Austria was digested, he reached for Danzig. It was at that point that England declared war.

Russia has pushed from the beginning and has withdrawn wherever there was sharp pressure brought to bear against her. The Baltic countries, Esthonia, Latvia and Lithuania have been gobbled by Russia. Poland has fallen, and the other lands within the iron curtain. China became communist and the provinces nearest Russia have been absorbed as definite parts of Russia, thus weakening China and giving Russia the tremendous advantage of forming a political elite of Mongolians, Manchurians and others who will govern for selfish interests and who will be totally subservient to Russia.

Mr. Acheson was wrong in his conclusion that the Russian policy would lead to hatred of Russia. The error lay in the fact that evidently our foreign secretary thought that the Russian action would be similar to the penetration by other European nations in the past, and would meet the hatred of colonial domination that has become such a strong part of Asiatic psychology.

Time, reporting the reaction to the president's decision for intervention, said, "It was a rare U. S. citizen who could pass a detailed quiz on the little piece of Asiatic peninsula the president had just guaranteed with troops, planes and ships. But that didn't seem to matter. Across the nation there was solid popular agreement that Harry Truman had acted wisely and swiftly. . . The usually unswervable Republicans of Warren County, Iowa, swerved long enough to resolve: 'We don't know who told the president to do it, but for once he made a right decision.' "

The Editor of *Eternity* believes that Truman's decision has only been right to a certain extent, for he did not go nearly far enough. This was the moment for an ultimatum to Russia which would have said, baldly: The whole world knows that you are the one who is pulling the string for the Korean monkey to dance on its stick. Now you give orders for them to get back on their side of the 38th parallel within forty-eight hours or we will proceed with entire force of all arms (that would include atomic weapons), against the Siberian mainland. And if they were not back in forty-eight hours, we should have followed it up with atomic bombs squarely on Vladivostok and on the curve of the railroad by Lake Baikal fifteen hundred miles to the west where the Trans-Siberian railroad passes through its bottleneck. Russia would understand that kind of language and we believe that the Ko-reds would have turned north on the instant.

But now we wait for the days to pass, and the events will come slowly and at dear price. We are terribly afraid that the mass of American power will force the Koreans back to the 38th parallel and that we will say, "Now, stay home and be good." We should, of course, occupy all of Korea and give it to the South as a democratic republic.

There is an inevitability about history which has always struck me as being absolutely divine. The Bible shows us, of course, that the Lord will come back in the midst of a time of great trouble and distress of nations. There shall be wars and rumors of wars. We refuse to be drawn into the trap where so many men are taken, attempting to say that this or that event is a fulfillment of Bible prophecy. We say nothing of the kind. All that we can ever look for in this age are the tendencies that move toward the situation described in the Word of God. We pointed out many years ago, and have repeated it from time to time in our writings, that Russia would dominate not only all of Europe outside the bounds of the old Roman Empire, but that she would have "many peoples" with her. The phrase occurs on several occasions in the Word, describing the allies of Rosh and Meshech, with the demon powers of Gog and Magog behind them. The Christian waits, totally untroubled in a world that is under our Lord's control. Whether the time be long or short, we are on the winning side, and we can always reckon that the sufferings of the present time are not worthy to be compared with the glory that shall be revealed in us.

An old Negro once said, "When I prays for de Lawd to sen' me a turkey, nuffin happins. But when I prays de Lawd to sen' me huntin' to git a turkey, den de Lawd gits results." The Lord of course, is able to send us what we need if we are unable to go out and get it, and will always do so. But if we are able to go after it, He generally will call for the faith that goes out and acts.

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Meditations

(Continued from page 27)

And we who preach are a savor of life unto life and of death unto death (2 Cor. 2:16). By being in the ark Noah was surrounded by judgment which showed God's hatred of sin, but he himself was safe. By being in Christ we are surrounded by the judgment of God against sin, and we are safe.

LORD, MAY WE SEE OURSELF IN CHRIST'S DEATH.

August 22

THE ARK . . . WAS LIFT UP ABOVE THE EARTH (7:17)

If you could have looked upon this earth from the moon, you would have seen vast rolling waves of judgment destroying every living thing upon the earth. But upon the surface, like a cork bobbing on the stream you would have seen the ark with its precious cargo. It is possible for you to get away from the earth and to look at our world in judgment by standing in the Word of God. Then you see God's wrath poured out and then you see Christ, saying, "And I, if I be lifted up from the earth, will draw all men unto Me" (John 12:32).

LORD, WE THANK THEE FOR CHRIST LIFTED UP.

August 23

ALL THAT WAS IN THE DRY (7:22)

Never go beyond that which is written. Darrow cynically confused Bryan by asking him if he believed every word in the Bible. When the great commoner replied that he did, Darrow asked contemptuously if he believed that the fish had drowned in the flood. Bryan did not know how to answer, made one of his great speeches, and died the next day. If he had known the little intricacies of the Word, he could have confounded the skeptic. Only the animals that had within them the breath of life died. Only that which was on the dry land died.

LORD, MAY WE KNOW HOW TO USE THIS SWORD OF THE SPIRIT

August 24

GOD REMEMBERED NOAH (8:1)

If God had not remembered Noah, He would not have been God. He would have been unfaithful to the promises made to Adam and Eve in the Garden of Eden and would have been guilty of destroying the seed of the woman which was to bruise the serpent's head. "The foundation of God"—that without which we could not conceive of God—"standeth sure, having this seal, The Lord knoweth them that are His" (2 Tim. 2:19). And though we believe not," yet He abideth faithful: He cannot deny Himself" (2 Tim. 2:13). If God had not remembered Noah, all that Noah would have lost would have been his soul, but God would have lost His honor.

LORD, WE ARE SAFE IN COMMITTING ALL TO THEE.

August 25

AND THE ARK RESTED (8:4)

Back onto the judged earth came the ark with its life and promise. All of God's plan was bound up in it, and its inhabitants were to continue the life that He would ordain. The word *Ararat* in Hebrew means "holy ground." There is nothing but legend to link this name with any geographical location. It might even have been on the top of the mount of Olives, or in any other place of God's choice. We may be sure its timbers are not resting in ruins anywhere. God is not a God who leaves relics around. Only man, soulish and devilish, can be occupied with such tawdry things.

LORD, MAY WE LOOK TO THEE, AND NOT TO THINGS.

August 26

A RAVEN . . . A DOVE (8:7, 8)

We know from other parts of the scripture that the dove can be looked upon as a symbol of the Holy Spirit, for it was in this form that He came on Christ at His baptism. Perhaps, therefore, we are justified in looking upon the raven as the life of the flesh that goes out into the judged world, seemingly satisfied with what it finds there. The dove kept returning to the ark for its food until it was time for all to go forth. These truths are certain, whether we may draw them from these examples or not.

LORD, MAY WE FOLLOW OUR SPIRITUAL APPETITES.

August 27

AND GOD SPAKE UNTO NOAH, SAYING, GO FORTH (8:15, 16)

Not until He had orders from God did Noah move. He did not follow the counsel of his intelligence, though the absence of the dove might have caused him to act prematurely. He knew that the ark had grounded, but he did not follow his natural curiosity. He waited on the Word of God. Our Lord is never before His time and He is never behind. We must not anticipate and we must not lag. When we are in His will we will always be exactly in the right place at the right time. His appointments are certain.

LORD, MAY WE REMEMBER THAT OUR TIMES ARE IN THINE HAND.

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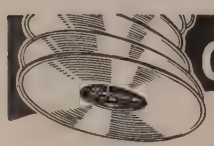

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August 28

AND NOAH BUILDED AN ALTAR (8:20)

Once more the scarlet cord is seen in the Scripture. The blood had to be shed. The world had been judged, but Noah knew that all of the evil nature of Adam had gone into the ark and that that same evil nature had come out of the ark. The fellowship with God was to be maintained by the constant reminder of the creature's sinfulness and the substitute's death for that sin. Now we see why seven of the clean beasts were taken into the ark. The life in the new world was to be based on faith in the substitutionary atonement. Blood was to be shed. There was still but one way to God as there always would be but one way.

LORD, KEEP US NARROWED TO CHRIST.

August 29

THE LORD SMELLED A SWEET SAVOUR (8:21)

The altar had been builded unto Jehovah and it is Jehovah who accepts the sacrifice. The faith and obedience of Noah in understanding and performing that which was the symbol of Christ's death was well pleasing to God. In simple fashion Noah was showing the Lord's death in this pageant, and the Lord was not looking upon the actual altar and the actual sacrifices, but upon Mount Calvary and the Lord Jesus Christ, dying there for sinners. It is Christ and only Christ who can be acceptable to God, and our acceptance is in Him.

LORD, WE THANK THEE FOR THE SWEET SAVOR OF CHRIST.

August 30

I WILL NOT AGAIN CURSE (8:21)

Once the object lesson has been set forth there is no need of repeating it. There could be no change in the sinful nature of man. If God had cursed the ground every time that man sinned, there would have been a continuing curse, flowing like a river, with never an interval of a moment. This, too, is a picture of the fact that Christ, having died for sin once, dieth no more. And it is a picture of the fact that Christ having paid our debt, not even God can seek to collect it a second time from us. He died once, for all, and forever. Judgment cannot break out twice against the same transgressions. It is finished.

LORD, WE THANK THEE THAT THY WRATH HAS BEEN STILLED FOREVER.

August 31

WHILE THE EARTH REMAINETH (8:22)

The unchanging round of the seasons is now set in motion by God. New conditions prevail upon the earth. A set of laws that is to be unvarying is set in motion. Do not be frightened at the prophecy of the scientists who announce the end of the world, the destruction of mankind by a new type of bomb, or the unbalancing of the earth's axis in a way that would terminate life on the earth. Formerly when Christians announced judgment the unsaved smiled and said that these had been reading the Bible too much. Now the frightened world announces absurd judgments, and we reply that they have not been reading the Bible enough.

LORD, WE THANK THEE FOR THE COMMON SENSE BALANCE OF SCRIPTURE.

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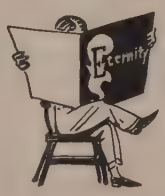

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The Origin of Mary Worship

(*Continued from page* 24)

graphic account of China, is equally celebrated in the month of August. Now, when the mother of the Pagan Messiah came to be celebrated as having been thus 'assumed,' then it was that, under the name of the 'Dove' she was worshiped as the Incarnation of the Spirit of God, with whom she was identied. As such she was regarded as the source of all holiness, and the grand 'purifier,' and, of course, was known herself as the 'Virgin' mother, pure and undefiled.' Under the name of Proserpine (with whom, though the Babylonian goddess was originally distinct, she was identified), while celebrated, as the *mother* of the first Bacchus, and known as 'Pluto's honored wife,' she is also addressed, in the Orphic Hymns, as

'Associate of the seasons, essence bright,
All-ruling *virgin,* bearing heavenly light.'

Whoever wrote these hymns, the more they are examined the more does it become evident, when they are compared with the most ancient doctrine of Classic Greece, that their authors understood and thoroughly adhered to the genuine theology of Paganism. To the fact that Proserpine was currently worshiped in Pagan Greece, though well-known to be the wife of Pluto, the god of hell, under the name of 'The Holy Virgin,' we find Pausanias, while describing the grove Carnasius, thus bearing testimony: 'This grove contains a statue of Apollo Corneus, of Mercury carrying a ram, and of Proserpine, the daughter of Ceres, who is called 'The Holy Virgin.' The purity of this 'Holy Virgin' did not consist merely in freedom from actual sin, but she was especially distinguished for her 'immaculate conception;' for Proclus says, 'She is called Corè, through the purity of her essence, and her *undefiled* transcendency in her *generations.*' Do men stand amazed at the recent decree? There is no real reason to wonder. It was only in following out the Pagan doctrine previously adopted and interwoven with the whole system of Rome to its logical consequences, that that decree has been issued, and that the Madonna of Rome has been formally pronounced at last, in every sense of the term, absolutely '*immaculate.*'

'Now, after all this, is it possible to doubt that the Madonna of Rome, with the child in her arms, and the Madonna of Babylon, are one and the same goddess? It is notorious that the Roman Madonna is worshiped as a goddess, yea, is the supreme object of worship.

Thus we see that the Mary cult is not from the Scriptures, is not from the fathers, is not from the councils, but is from ignorant minds, devoted to a Mary whom God never knew. We need only consult two early books, from the 'Christian' East, *The Infancy of Mary and Christ, the Saviour,* and *The Nativity of Mary,* both purporting to be of the late second century, both proven to be spurious, and both on the index of banned books, being condemned by Pope Gelasius (492-496), which contain the materials from which the Mary myth was woven, the warp of which can be seen to have been borrowed from Babylon.

For us, enlightened by the Gospel, the present worship of Mary is from the Devil himself. The promulgation of the dogma of the assumption is the work of Satan reaching a new high. We say, this, not from Protestant prejudice, but on the basis even of the evidence that Catholic scholarship gives us. Apart from the Word, all is of Satan, regardless of its sentimental glamor. When forced to the wall, even a Cardinal Newman has to say that the only ground for Mary's assumption is that it would not have been fitting for her body to see corruption after being the vehicle of our Lord's.

Be enlightened. Be courageous in your testimony to the truth. Away with Mary, the product of a pagan Romanism. Let us go back to the Mary of the Gospels who rejoiced "in God her Saviour."

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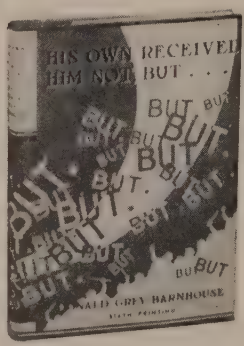

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F. B. Meyer

The Cult of Mary

(*Continued from page* 19)

ence for the Divine Word does not permit of our inventing anything even with good intentions. St. Paul, where he testifies that all men since Adam have sinned (Rom. 3:10; 5:12), and that God has included all under sin (Gal. 3:22), excepted only the One who brought redemption. Roman theology disposes very simply of this. The decision of Trent declined to allow that it has any force in relation to the Virgin! The proof passage adduced by Rome, however, is the Lord's expression used to the serpent: "I will put enmity between thee and the woman, and between thy seed and her seed: *it* shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15). The Romish Version, in opposition to the Hebrew text and the context of the passage, reads "she" (the woman), and, the prophecy being thus made expressly to refer to Mary and only indirectly to Christ, there is constructed thus a proof of the Immaculate Conception, viz., the enmity set up by God between Mary and Satan must, it is plain, be unconditional and eternal; but this would not be the case, if the holy Virgin ever incurred original sin.

That primeval utterance of God certainly is not merely to be taken as a remark of trifling importance like the enmity between men and serpents, which, according to Perrone, is all that rationalism can see in it. It is, on the contrary, simply a type of the universal conflict carried on between the human spirit and the hostile powers of nature, and, further, of its moral elevation above the temptations of evil spirits; and the prophecy accordingly finds its highest fulfillment in the Son of God through the victory accruing from His death. But even granting that it is Mary who is intended in the first instance as bruising the serpent's head, according to representations of her in early and thoughtfully conceived likenesses, nevertheless the enmity towards the latter would be none the less absolute and perpetual, if she had entered the sinful fellowship of humanity, whether from the moment of her conception or up to the time when the Crucified One redeemed her too. That inherent taint would all the the same be only the prick in the heel, in fulfillment of the Scripture passage. Further, two other Biblical proofs were found in the expressions of affection in the Song of Solomon: "Thou art all fair, my love; there is no spot in thee . . . a garden inclosed is my sister . . . a fountain sealed" (Song 4: 7, 12).

Earlier Church Fathers, on the basis of the Scripture passages we have considered, spoke without hesitation of the shortcomings of Mary, of her ill-timed precipitancy at the marriage of Cana (Iren. III. 16.7; Tert. *De carne Christi*, c. 7) as well as of her temporary estrangement; while they nevertheless were willing to regard some other human beings as sinless. But when St. Augustine, by means of his dogma as to original sin, attached overwhelming inherent guilt to every child of man, and thus first made this whole question possible, he with a modest reverence avoided the expression of the consequences of his assertion in respect to the holy Virgin, whom, however, he by no means considered to be free from original sin (*De natura et gratia*, c. 42).

Thus her Immaculate Conception, for at least the space of eight hundred years, remained unrecognized by the Church. When at length it came to be talked of, and by the extension of an older festival of the Conception as the festival of the Immaculate Conception in the twelfth century made itself popular through the instrumentality of a local festival in the south of France (There the Feast of the Immaculate Conception was at that time established on December 8.), it was opposed by a saint of that day, "the last of the Church Fathers," St. Bernard of Clairvaux (*Epist.* 174 *ad can. Lugd.*), as an innovation at variance with the custom of the Church, with reason, and tradition. And the most distinguished representatives of the theology of the Middle Ages were in agreement with him, until Duns Scotus (A famous scholastic, founder of the system called Scotism, in opposition to Thomism (that of Aquinas). He taught at Oxford and afterwards at Paris, and received the title *Doctor Subtilis*, from the ingenuity of his disputation on the Immaculate Conception; d. circ. 1308), his younger rival, who in other matters not infrequently approaches the precipice of heresy, came forward as champion of the immaculate Virgin. The Order of the Dominicans, the stern guardians of orthodoxy so long as they had power, never ceased, in imitation of their saint Thomas, to oppose this Immaculate Conception, which perhaps on that very account became the favorite dogma of the other great mendicant order, the Franciscans. In conjunction with them the University of Paris interposed the authority of their learning on the side of this matter affecting the honor of the holy Virgin, inasmuch as they made every academic dignity conditional upon the recognition of it by oath. German universities also introduced a similar oath, which, in the case of Austria was only abolished at the instance of Joseph II in 1782. In Spain that mysterious birth became so popular that not infrequently girls receive the baptismal name of *Immaculata Conceptione*, which it is devoutly to be hoped, if it were only for maidenly considerations, they bear in an abbreviated and unintelligible form. Nevertheless, the consciousness that in this case it is not a tradition received from the early Fathers, but a new doctrine that is in question, was so powerful that the famous chancellor of the University of Paris, Jean Charlier de Gerson, prominent at the Councils of Pisa and Constance, declared in 1401 in plain words that this truth has been of late for the first time revealed and established both by miracles and learned authorities.

Toward the close of the Middle Ages almost the whole Church was at times split into the two hostile camps of the rival mendicant orders. The French section of the Papacy was for the Immaculate Conception, the Roman against it. Moreover, on both sides there was no lack of supernatural attestation. The Swedish prophetess, St. Birgitta, maintained that the Mother of God herself appeared and revealed to her that "it is true that I was conceived without original sin." On the other hand, the saint of the Dominicans, Catharine of Siena, was made to testify that it was not till *after* the conception by the Holy Spirit that the Virgin was purified from the stain of original sin. The different views approximated so nearly that the debate was as to the moment, so to speak, whether at or after the conception; and yet they carried on the conflict for centuries. The Council of Basel decided for the Franciscans, but this was at the time (1439) of its quarrel with the Papacy. The disciples of St. Dominic thought fit to support their maintenance of the non-supernatural side of the question by supernatural means, inasmuch as they

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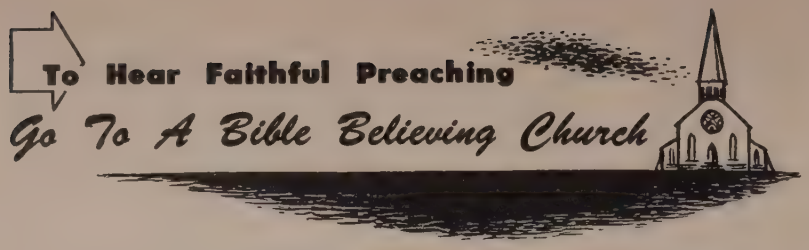

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caused a figure of Mary to shed tears of blood, and saints to present themselves with a letter from Heaven against the Immaculate Conception; nay, the holy Virgin herself was made to appear and brand upon a deluded person the stigmata of Christ as an evidence of her *nonimmaculate* Conception! The deception was discovered, and four Dominicans were burnt on that account by sentence of the papal tribunal at Berne, on the eve of the Reformation.

The Franciscans had already obtained a Pope out of their number, Sixtus IV (Francesco della Rovere, Pope, 1471-84. He built the Sistine Chapel in the Vatican.), who bestowed his blessing upon the festival of the Immaculate Conception and a lavish indulgence upon all those devoutly taking part in this solemnity, and, further, laid under excommunication those preachers and writers who did not cease to proclaim that it was a heresy and deadly sin to believe in the Immaculate Conception of the Mother of God. Nevertheless, owing to the necessities of his position as Pope, he threatened with similar punishment those who ventured to brand the opposite belief (viz., that the honored Virgin was conceived with original guilt) as a heresy or mortal sin, inasmuch as on this point nothing was as yet decided by the Roman Church. Moreover the majority at Trent, constrained by the contending orders of monks, recognized the necessity of this neutral position, and their decree with regard to original sin, which set forth its transmission to the whole human race, had the addition made to it at its close, that it is not the intention of the Council to include in this decree the immaculate Virgin Mary, but that it desires in this respect to abide by the ordinances of the late Pope, Sixtus IV.

The same line was followed by many Popes afterward, some of them with an evident leaning to the Franciscan dogma, yet taking care at the same time to guard the opposite tenets of the Dominicans from the charge of heresy. Pius V (Michele Ghislieri, Pope, 1566-72), while prohibiting this contentious question from being brought before the people in the pulpit or in books, yet did not forbid the learned to dispute about it in Latin. The festival of the Conception of Mary spread itself with less controversy, inasmuch as even the opponents of the Immaculate Conception explained it to themselves as the first greeting of the entrance of the never sullied Virgin into existence, the greeting of the morning star before the sunrise; and the last-named Pope, who was of Dominican origin, gave this signification a legal position, since he appointed the liturgy of this festival to be simply for the Conception, dropping the word *Immaculata*, which was only exceptionally conceded to the Franciscans.

The interests which the Reformation pursued were too great for it to have any in this conflict. The Franciscan view possessed powerful advocates in the Jesuits. Clement XIV, who sacrificed the Jesuits, nevertheless, as it was the view of his order and accorded with the wishes of the king of Spain, would readily have proclaimed the Immaculate Conception as a dogma. He did not venture it. Even in his day there was a fear of the scorn of the world. Since then penchants of this sort subsided in presence of the serious issues of more modern times, until Pius IX, in his Encyclical of February, 1849, promised finally to bring to a conclusion the proceedings of a thousand years with regard to the Immaculate Conception, in order to carry out the latest wishes of the Church. To this end all the bishops of the Catholic Church were required to inform the Holy Father in writing, what attitude the devotion of their faithful flocks took toward the Immaculate Conception of the Mother of God, and what they themselves, the bishops, thought as to such a decision on this subject. This Encyclical issuing from Gaeta (where he took refuge 1848-50) belongs to the time when the Pope's heart sorrowfully turned from his country's hopes to supramundane imaginings. With the customary thoroughness in point of formalities, where the matter in hand concerns a great ecclesiastical decision, preliminary steps were taken in congregations. The judgments of the bishops on the part of a large majority of them came to hand. Each of them knew what sort of reply the Holy Father desired. The answers were for the most part in harmony with the Pope's belief, but German and French bishops in particular expressed, nevertheless, very serious hesitation as to the advisability and opportuneness of the dogmatic decision contemplated. Acquiescing bishops, "from all nations" according to the expression used, were in 1854 invited to Rome to attend a papal Council; a meeting consisting of four private sessions was held by 134 bishops with the cardinals and five theological assessors. Some objections, at least with reference to the need and formal legality of this decision, may have been made or even refuted; at

any rate Catholic accounts boasted that reasoning and criticism, and every source of knowledge, were summoned to their aid. Yet in the decisive session on November 24 the assembled prelates exclaimed, it is said, unanimously: "Holy Peter, instruct us; strengthen thy brother!" Now they had the instruction already in their hands, each his copy of the Bull deciding the matter, a copious treatise of edifying scholasticism, which in the general glorification of the Holy Virgin, with all the appellations and allegories in former time bestowed upon her by devotion and poetry, desires to demonstrate that her Immaculate Conception is contained in divine revelation, and has always been believed in the Church; notwithstanding that nothing could be adduced as a basis for this except that it was not fitting that the Mother of Him whose Sonship she shared with the Divine Father, this chosen vessel, should be subject to the inherited evil otherwise common to all men. The opposition to this doctrine, so powerful in former time, is only betrayed so far as to assume the aspect of labor early and late on the part of the predecessors of the Pope to spread this saving teaching among the nations.

The declaration was made on the befitting day sacred to Mary, December 8, with all solemnity in St. Peters', when after high mass and the singing of *Veni, Creator Spiritu*, Pius IX, with deep emotion, and interrupted only by sobs, publicly read the closing sentences of the Bull: "To the glory of the Blessed Trinity, to do homage to the Virgin Mother of God, to the exaltation of the Catholic faith, and the growth of the Christian religion, out of the plenary powers of our Lord Jesus Christ, the blessed Apostles Peter and Paul, and our own, we declare and determine that the doctrine which maintains that the most blessed Virgin Mary in the first moment of her conception by means of special favor and pre-eminence on the part of Almighty God, having regard to the merits of Christ Jesus, the Redeemer of mankind, was preserved free from every stain of original sin—that this, we say, is revealed by God and therefore must be believed firmly and steadfastly by all believing people. Thus, if some—which God forbid!—should venture to be of a different opinion, let them perceive and know henceforward that through their own decision they have condemned themselves, have suffered shipwreck in the faith, and are apostates from the unity of the Church, and further by their act itself have incurred the penalties justly appointed, if they venture to set forth openly what they are thinking in their hearts by word of mouth or in writing or in any sort of public fashion."

With reference to the reception of the new dogma we heard high-flown language: "The eighth of December will ever remain noteworthy in the history of the Church. A conflict on dogma which had dragged on for centuries was adjusted on this day. A decision for which centuries had yearned was given by the Church. What our forbears in old days so eagerly longed for, it has been granted to us to live to see. Peter has spoken by his successor. The rock that never shakes, upon which the Church of God is built, against which the gates of Hell shall not prevail, is the source of the new rule of faith. The whole Christian world rejoices in the honor done to its Queen and Mother. Holy joy penetrates across the desert to the forests of America, away to the dungeons of furthest Asia through the torture racks and doors of iron, and lights up the face of the savage as of the European, of the Mongol as of the Negro; and it is only heresy which gnashes its teeth in sullen mood, because it is unable to check the triumph of the Virgin. Heaven itself shouts for joy, and the jubilation rings from cloud to cloud, from star to star,

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At some episcopal seats great Church festivals were held on the next anniversary to celebrate the papal dogma. In Rome the Government erected an artistic memorial as a permanent souvenir: a lofty antique pillar of greenish marble, to which perhaps appertained other memories borne by it in former days. Upon it stood the Virgin without the Child, her hand raised over the eternal city in an attitude of blessing. At the foot of the pillar as the witnesses to her conception in prophetic revelation were Moses, David, Isaiah, and Ezekiel, statues of white marble exceeding life size. It stands on a fitting spot, on the Piazza di Spagna, in front of the palazzo of the Propaganda. The work of Roman sculptors, it is not particularly successful, artistically considered, but it makes a stately impression, and where the gilded metal statue of the Virgin stands out in relief against the blue sky, it has quite an imposing as well as pleasing aspect. Also in the choir of St. Peter's there is a brazen tablet let into the wall, which declares that Pius IX, by solemnly proclaiming this dogmatic decision on December 8, 1854, fulfilled the longing desire of the whole Catholic world.

If the Pope really believed this, he was deceived by those who told him what he dearly wished to hear. It was only the indifference of the Catholic nations towards the new dogma which made it possible for it to be carried through without any particular scandal. We merely heard of some chaplains and abbés who spoke against it, and were ordered out of the holy city, deprived, or excommunicated. The Episcopate submitted with laudations or in silence; even the sons of St. Dominic, already weakened by sundry defections from their hereditary doctrine on the point, which they had formerly so passionately defended, appeared so crushed that they bore quietly the triumph of the Jesuits, and merely held back from any share in the Roman celebrations. The general body of the faithful deemed the doctrine of the Immaculate Conception, since it was offered to them as a primitive belief, to be the belief that the Holy Virgin as such conceived her Divine Son, and perhaps accounted to itself for the Holy Father's solemnly renewing so ancient a pronouncement by a consideration of the prevalent unbelief. The mass of the educated in the Catholic Church know so little about original sin, and pay so small attention to it, that the privilege of being conceived and born without it may appear to them a thing which they are only too ready to credit.

Of "heresy's gnashing of its teeth in sullen mood" hardly anything was heard; nothing moreover of the flapping of the wings of birds of night, as they flew away dazzled by the light of the Roman dogma; but it came to our knowledge that there were many smiles, and we shared the surprise at the lack of serious thought on the part of both old and new Rome on the occasion of this business. The wonder was that the Pope pronounced a decision upon this belief at all. There militates against this exaltation of the cult of Mary the uneasiness which attaches to placing a child of man on terms of equality with the God-Man. After this uneasiness had once been expressed by distinguished authorities of the medieval Church in decided hostility to an ominous comparison of Mary's genesis with the incarnation of the Son of God, it could never conduce to the interests of the Catholic Church to set itself against such hostility by means of a dogma proclaimed to be infallible. Pius IX ventured the whole authority of the Papacy in matters of faith upon this dogma, which actually finds no support in Holy Scripture, and nothing better than indirect opposition on the part of St. Paul. It cannot even appeal to an ancient and uniform tradition, and offers absolutely nothing for edification except perhaps the hope of flattering the vanity of a celestial lady who, in consideration of receiving such honor from the Church militant, is to render solemn proofs of her powerful intercession.

What was the basis of the conflict to which up to this time the Church was subjected, where there was a most distinct ranging against one another of the opinions of the Franciscans and of the Dominicans? It was owing to the fact that the dogma forces into prominence the thought of that which otherwise even among uncivilized peoples a delicate modesty leaves out of mind. According to the former order, by virtue of a miracle wrought by the Holy Spirit upon the bodies and souls of those through whom Mary came into existence, she was conceived in her mother's womb without inheriting the sin of Adam even in the shape of any kind of germ of sinful desire. According to the other order, the Holy Spirit at the moment following the conception purified from original guilt the loosened and fructified *ovum*, a transparent bubble, the germ of the future human being. Did then the Pope receive a divine revelation, enabling him to know the one or the other to be certainly true? All the human instrumentalities of congregations, cardinals, and bishops could do no more than be uncertain about this matter of fact which either took place or did not take place almost two thousand years before, and in any event must have taken place in the most invisible secrecy. In 1854 an appeal could not yet be made to the Pope's infallibility. To speak frankly, even subsequently to 1870 this could not be done, for even now this dogma plainly does not rest upon Holy Scripture or uniform tradition. The whole audacious undertaking, this summoning of well-disposed bishops to a sham Council, this solemn promulgation of a dogma of binding spiritual force, begins to be intelligible if the immaculate condition of the Virgin was an experiment, an *avviso*, with a view to the infallibility of the Pope. No doubt Pius himself seems in the most artless fashion to have merely pursued his inclination to glorify her whom from the first he held in his youthful affections, and to commend himself to her mighty protection. But those who did not advise him to the contrary may have been longer sighted, or even in the indifference with which believers and unbelievers received the new dogma they may have perceived the opportunity for achieving the more important issue, and so have struck out the momentous path which led to the 18th of July, the date in 1870 on which the decisive vote on the Pope's infallibility was taken in the Vatican Council. The older Popes, even where they adopted the opinion of the Franciscans, nevertheless expressly forbade the declaration of the opposite opinion to be sinful or heretical. The Council of Trent put forth that wise direction. Pius IX directs the contrary. The dogma of the Immaculate Conception was rejected by learned and holy Church teachers. This rejection was by virtue of solemn decrees of the highest Church authorities recognized as permissible as late as the morning of December 8, 1854. From the subsequent afternoon onwards this rejection brings with it exclusion from the Church to which alone belongs salvation, and this is henceforward to all eternity to hold good as an infallible truth, merely because it was the favorite opinion of a pious and unfortunate Pope. The intelligence, however, even of followers of Catholicism must have found difficulties here. Therefore this latest development of a myth which has come to be the popular type and essential feature of Roman Catholicism (so that the Jew in his pride could say: "The Christians in the north venerate a Jew, in the south a Jewess") can easily at some time turn around as a destructive force against a form of Christianity which in fact belongs not to the south but to the past.

In the Heavenlies

(*Continued from page 21*)

possible by bringing us, who were afar off, unto God. Through His death the way is opened not only for us to go to Heaven, but for Heaven to come to us. Through Him we become people of another world, the world of the Spirit. Through Him the earth becomes our workshop, and Heaven our home. Through Him the "blessing spiritual" brings "the Heavenlies" to us, fellowship and power from the throne on high.

In Him we have these heavenly privileges opened to us: "But as many as received Him, to them gave He the right — authority — privilege — *to become* children of God, even to them that believe on His name" (John 1:12).

As John points out, we are not only children of God, we are to become children of God. The knowledge of the intellect is to be translated into experience; our position is to influence our condition; what we have been made is to influence what we are. We are to move into the privileges of sonship. We are not to be bound by earth, we are to live as free as Heaven itself. No longer need we be eternal birds in temporal cages.

In Christ, we have been made righteousness. "For he hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him" (2 Cor. 5:21).

Our sin kept us from the kingdom of righteousness. Our flesh kept us from the joy of the Spirit. Our earthliness kept us from being heavenly. But Jesus came. Being made sin, taking upon Himself flesh, He delivered us from earth, in order that we might be on earth, the very righteousness of Heaven.

Not only may we move into a new righteousness, because of the imputed righteousness of Christ, but we have peace, peace with God, because of Him. "Being justified by faith, we have peace with God, through our Lord Jesus Christ" (Rom. 5:1).

The kingdom of God consists of "peace and joy" as well as "righteousness." As earthly ones, restless because of sin, we were not fit for such blessedness. But in Christ, "we have peace with God." We are made fit for His kingdom.

"In Christ, in the Heavenlies, with every blessing spiritual," thus we have been blessed. Do you know it? Do you believe it? Do you really appreciate it? This is what you are! This is how you may live! You may live a heavenly life in a hell-like world. Are you living so?

Tomorrow

(*Continued from page 11*)

of the assembly, examined the document and pointed out to the policeman that it was not dated, and that it was not signed. Furthermore, upon turning the paper over he could see that it was not typed on official paper but on the back of an old ballot from an election that had been held some time before. Mr. Biffen refused to accept the paper and sent the policeman back to headquarters with it. The meeting was held as announced, and our photograph number one is the picture of the group that met for the inauguration of the hall. Now perhaps, you can see the validity of my story of the dog. In passing, I may say that I preached in this hall for four evenings and by the closing Sunday evening the crowd was approximately as large as that shown in the picture.

All went well for some weeks and then one day, at a time when no meeting was being held, suddenly several score university students, organized by a priest, appeared in the street, entered the building and wrecked it. The benches were broken; Bibles and hymn books were torn apart and strewn over the floor. The papers that are on the floor of the second picture are sheets torn from Bibles and hymn books. On the wall above the organ was scrawled "Viva la Virgen,"—Long live the Virgin. Multigraphed papers were left behind which explained the devastation. The heading of the sheets was "We must defend our Faith." It is not necessary to repro-

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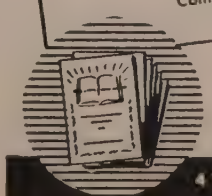

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duce the entire documents—there were two different texts—but the opening phrases of one may be of some interest. The translation reads, "There have descended upon Spain, like a flock of crows, the robbers of the Faith. The Protestant pastors of the most ridiculous sects esteem that the 'times are propitious' to sow heresy in our land. Supported by the power of the dollar and the pound, they have decided to 'convert' us as if we were a tribe of Indians. . ." The document went on to say that the group which had committed the devastation was determined that there should be no liberty in Spain for Protestants, even if the Government should ever grant such liberty.

The hall was repaired, and the front altered so that its present aspect is that of our final picture. It was from this pulpit that I preached in Madrid—in a hall for which there is no official permit and which has been once devastated by hoodlums. It should be noted, in passing, that the brethren submitted claims to the government, and were awarded 12,000 pesetas damages ($480.00), but this have never been paid, and probably never will be. A further demand for 20,000 pesetas ($800.00) was refused.

As to the second request presented to General Franco, that which asks for guarantees against hindrance or molestation, the pictures show the real necessity. The third request, for the right to hold services in private houses, arises from the fact that the police have the power to forbid meetings of any kind where more than a certain number of people are present. Recently, for example, Maria Bolet, who has been closely associated with our work and is now in Madrid under the Bible Club Movement, invited a dozen students to her apartment to meet a Cuban Christian who was visiting Madrid. The police were there within thirty minutes, looking over the passports and identification cards of all present. It can readily be understood that in small towns, the police who are the creatures of the priests, would break up any meeting of Protestants, merely by coming, time after time and frightening the timid.

The fourth request, for the right to print Bibles, etc., is easily understood. There are several thousand New Testaments in a warehouse at the disposal of one pastor in Madrid who has been frightened by the police to the point where he will not distribute one of them. There are other Christians who are printing and circulating the Word of God, but illegally. It is in such cases that Christians must obey God and not man.

The fifth and sixth requests concern schools. Protestant children must go to state schools where they are ordered to bow before crucifixes, statues of Mary, etc., and students in the higher schools are compelled to go to Mass.

The seventh request concerns the right of marriage. Only Roman Church marriages are legal, in cases where one of the parties has on his identity card that he was baptized a Catholic. A young man, baptized as a Catholic at birth, but raised by Protestants, and a definite Christian, cannot marry a Protestant girl because his identity card marks him as a Catholic and it is illegal to change religion in Spain from Catholic to anything else. If such a couple decided to have a Protestant pastor bless their union and started living together, they would be considered to be in a common law relationship; any child born of the union would be inscribed as illegitimate.

The eighth request concerns public charity. No one may receive any such assistance without a card showing that he has confessed and taken communion in a Roman Catholic Church. The millions of dollars given through UNNRA after the war and all the aid given by the Red Cross passed through the hands of the priests, and no Protestant could have any part of it without going through the form of attending the Catholic Mass.

The ninth request can be understood when it is realized that every young man has to go into the army at the age of 19 or 20. In the army there are forced religious services. A regiment is paraded before a field altar where a priest says Mass. All soldiers are ordered to their knees at a certain moment in the service. I have seen with my own eyes a young Spanish Protestant with a scar across his face from a wound made by the butt of a gun which was used on him because he refused to get down on his knees in such a moment.

Finally, it must be realized that most cemeteries in Spain are Roman Catholic. The priest has the right to refuse burial, and always refuses such a right to Protestants. In the large cities there are civil cemeteries, but in the small towns there are none. There have been cases where Protestants have been forced to bury their dead in an open field, and almost surely hoodlums come at night soon after and desecrate the grave. There have been cases where dogs were allowed to dig into such graves.

I have just flown out of Franco Spain. I smuggled the pictures which are printed herewith. I sit in my room looking out of the window at the beautiful Mediterranean sky that shadows us here in free France. Just over the horizon is the land of the Virgin Mary. It is not the land of the pure maid of Palestine who bore the body of our Lord Jesus Christ. It is the land of Venus, Astarte and the other goddesses who have carried various names to cover the same awful Devil worship. For by their fruits ye shall know them, and the fruit of Mariolatry can be seen, rotten ripe, in Franco Spain today. All we can do is pray, and cry "How long, O Lord! How long!" There are some accounts that are going to be settled at the judgment bar of God and the account of the Mary-worshipers is one that is long over due.

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Mary, Most Blessed

(*Continued from page 8*)

an, not yet is it come My hour." She says does the mother of Jesus to the servants, "Whatever He says to you, do it!" (John 2:3-5).

I translate in rough English in order that we may see the point of the Greek. For in the Greek word order we note that in this dialogue between Mary and our Lord there is a question of her word against His. In each case the verbs are placed before the subjects, throwing the emphasis upon the conversation rather than the ones speaking. She makes a request with an implied command, "Do something about this!" He replies, as though to say, "It is not our affair; I am the Lord, not the servant, I give orders, I do not take them; My hour of servanthood has not yet come!" Again may we note that Mary is not officious. She abides by the Lord's answer, ordering the servants to obey Him. But this episode teaches three things; that what He does is by grace alone; what He does is according to His will; what He does is apart from the intercession of His mother.

Though Mary played a great part in the affection of our Lord, she played not any part in His theology. This is taught by an incident in His ministry which is to be found in Matthew 12:46 (Cf. Mark 3:21-35). The crowds had been pressing Him, His enemies were hounding Him. He was accused of "being beside Himself." His mother and brethren hear the tale and come for Him. Our Lord is advised that they wait without. He says: "Who is My mother and My brethren? And (slowly) looking around at those circled about Him seated, He says, "Behold My mother and My brethren. Whoever does the will of God, this one is My brother and sister and mother" (Mk. 3:33-35).

The will of God is to be done. His Father's business is to be cared for. The blessed mother, solicitous for her child though her thoughts are, is not to interfere with His ministry. The will of God, not one's attitude toward Mary, is to be the sign of true relationship. To obey the Word is to worship the Lord. It is the Son of God, not the child of Mary, who is to be worshiped.

His love for His mother is beautifully illustrated at the cross. As one of His last acts He commits her into the keeping of His beloved disciple, John. As a son, John receives her into his own house. In the light of the total picture, this does not have any theological implication whatsoever. It is merely the record of our Lord, making final provision for His mother.

The last Biblical record of Mary is to be found in Acts 1:14. There, unspoiled by her great experience, with her fellow believers, in true humility, she is found in prayer.

We return to the Magnificat of Mary as found in Luke one. The opening words give to us what I believe makes Mary greatly to be remembered, and reveals the secret of her blessedness. "And Mary said, My soul keep magnifying the Lord, and my spirit HATH REJOICED in God, MY Saviour" (1:46, 47).

She never exhibited the spirit of Mary Imagined, the product of Rome. Perhaps without full understanding, subject to human error, she endeavored to magnify Him as her Lord. She demonstrated unquestioned obedience. She gave heed to the Word as it was spoken to her. As a sinner, with many sinners since, she found the secret of joy in a personal Saviour. And finding Him, she magnified Him, not as her child, but as her Lord.

As Protestants, may we follow the example of Mary, most Blessed, in heeding His word even as did she; as believers, may we obey Him, even as did she. May Catholics come to know the real mother of our Lord, and knowing her, may they be led to Him, not through her, but like her, into salvation, that, by doing the will of God, even as did she, they may become His brethren and His sisters.

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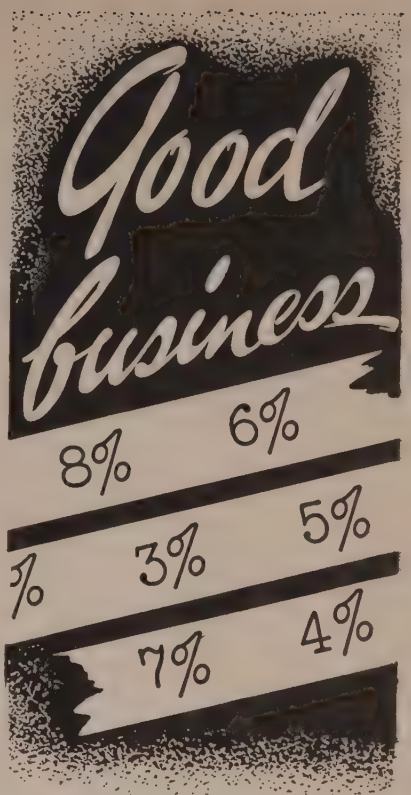

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JER. 33:3

17

Pray that God will give light and victory to one who while having accepted Christ as Saviour is still unwilling to submit her will to His in certain matters of obedience wherein God has given us plain commands in His Word.

18

An elderly reader who has been ill in a Seventh Day Adventist institution thanks the Lord for her deliverance from the influence of this sect. She asks for prayer that she may be enabled to continue witnessing to the Adventists with whom she came in contact, that the Lord may strengthen her for this and that she may have "more love to serve Him better."

19

A family living in the midst of a sect that is opposed to Scriptural teaching asks for prayer that many of these neighbors may be saved through their testimony.

20

A Bible Study Hour Listener is concerned for the salvation of his uncle who is the song leader of his church but whose works do not evidence a saving faith.

21

A letter from a Bible Study Hour listener, received too late for inclusion in an earlier issue reads: "I am requesting special prayer as I enter the hospital for the removal of a skin cancer." The operation is past, but the need for prayer remains.

22

A reader whose eyesight is failing requests prayer that she may be sustained under this trial and that "the things of the Lord Jesus will become real" to her husband.

23

One who is burdened for Catholic friends asks especially for prayer on behalf of an eighteen year old boy going away to school this year, a young doctor who has begun to doubt some of the teachings of his church, and a young woman, mother of two children, married to an irreligious man. Pray that the Lord may lead these needy ones to see the Truth, that they may truly know and serve Him.

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A listener recently wrote: "It would be an extreme understatement to say that I enjoy your Sunday broadcasts over WQQW. Usually I don't listen to radio sermons, but yours demanded my attention."

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COLORADO	Pueblo	KDZA	1230 kc	9:00 p.m.
DIST. OF COLUMBIA	Washington	WQQW	570 kc	2:00 p.m.
GEORGIA	Atlanta-Decatur	WGLS	970 kc	1:00 p.m.
MISSISSIPPI	West Point	WROB	1450 kc	7:30 a.m.
NEW YORK	Corning	WCBA	1350 kc	9:00 a.m.
	New York	WMCA	570 kc	9:30 p.m.
	Rochester (Saturday)	WRNY	680 kc	11:00 a.m.
NORTH CAROLINA	Mount Airy	WPAQ	740 kc	1:30 p.m.
OHIO	Canton	WAND	900 kc	2:00 p.m.
	Columbus	WHKC	610 kc	9:00 a.m.
PENNSYLVANIA	Bradford	WESB	1490 kc	9:00 a.m.
	Carlisle	WLXW	1380 kc	2:30 p.m.
	Philadelphia	WIP	610 kc	10:00 a.m.
	Pittsburgh	KQV	1410 kc	1:00 p.m.
RHODE ISLAND	Providence	WPTL (FM)	91.5 mc	8:30 p.m.
TENNESSEE	Chattanooga	WAPO	1150 kc	8:30 a.m.
	Johnson City	WJHL	910 kc	4:30 p.m.
VIRGINIA	Richmond	WRNL	910 kc	5:00 p.m.
	Roanoke	WSLS	610 kc	5:00 p.m.

All broadcasts are on Sunday except as noted.

The continuation and extension of this ministry depends entirely upon the prayers and gifts of God's people who listen and are blessed by the faithful exposition of God's Word each Sunday.

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